

*The Original*  
*Lomasha Samhita - 1*  
Translated  
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A 'Mission Saptarishis' Initiative

**Preface**

Readers are requested to not mix this work with that of what Ashok Kumar & Anup Das are doing. That was not in manuscript form whereas this is in manuscript form and hence in order to differentiate we call this Lomasha Samhita 'Original'. Special attention must be paid to the lineage of the rishis mentioned in this work with reference to how Jyotish knowledge was disseminated, this is the first time something so authentic has come out. Not to forget that this would be the oldest Jyotish document ever found. One can be sure that certain interpolations might have crept in when this work would have been copied several times over several centuries and this should not be forgotten yet the basic essence would not have changed. Readers will find hidden clues in this text which are not found in other works. The coming out of this work marks a *new era* in Jyotish bringing us closer to the Saptarishis and the content of it is very dear to our heart. We salute the man who gave us this manuscript, did not want his name revealed even though he paid for it and said give it out free to everyone – *Publisher, Saptarishis Astrology.*

*I* am a Sanskrit enthusiast and am still trying to get a good grip over this divine language. With whatever little knowledge I have of this language I have tried to present a faithful translation.

## Introduction

This article presents the Sanskrit text of *Lomasha Samhita* (LS) along with its English translation. This work is also called *Shashtisahasri* which indicates that the entire *samhita* contains about sixty thousand shlokas. This makes the entire text about two and a half times the size of *Ramayana* and more than half the size of the largest epic - the *Mahabharata*! But unfortunately the full text is not yet available with us. What we have here is only the first *utthana* containing ten chapters and about six hundred shlokas.

The original manuscript of this text is available at the following *URL* on the *SA* website:

<http://www.saptarishisastrology.com/download/Manuscripts/LomashSamhitaSwamisStudentioChapters.pdf>

The *samhita* is set as a conversation between sage *Lomasha* and his disciple *Sujanma*. Amongst these ten chapters, the first five do not deal with astrology directly but rather present an interesting background against which sage *Lomasha* begins to teach *Sujanma*. The actual astrological content begins from chapter six.

The text mentions *Lomasha* to be the creator of the most ancient scripture of *Jyotisha* (2.11 to 2.16). In fact he is said to have received this knowledge from *Brahma* even before the celebrated *Parashara*. Even sages like *Narada*, *Bhrigu* and *Vasishtha* are said to have acquired this knowledge after *Lomasha* (2.12).

What follows below is a brief overview of the ten chapters.

Chapter No.	Chapter Contents
Chapter 1	Greatness of the name of <i>Rama</i>
Chapter 2	Origin of the knowledge of <i>Jyotisha</i>
Chapter 3	Story of the twins of king <i>Kirtidhwaja</i>
Chapter 4	Going of <i>Sujanma</i> to the <i>ashrama</i> of <i>Lomasha</i> to study <i>Jyotisha</i>
Chapter 5	<i>Lomasha</i> begins to teach <i>Jyotisha</i> to <i>Sujanma</i> . Description of the <i>avatars</i> of planets as gods and living beings
Chapter 6	<i>Rashis</i> , Divisional charts, <i>Shodashavargas</i> and other basic stuff

Chapter 7	<i>Vishwaka Balas</i> , Correction of <i>lagna</i>
Chapter 8	Longevity estimation and some other topics
Chapter 9	<i>Yogas</i> related to the birth of illegitimate children. Results of the placement of the lords of various houses in different houses. Description of various kinds of <i>dashas</i>
Chapter 10	Miscellaneous topics related to predicting happiness and sorrow in one's life

This text contains many things which are not found elsewhere. For example *LS* 9.106 onwards specifies twenty two kinds of *dashas* amongst which *dashas* like *Khetakrama*, *Rashikrama*, *Bhagkrama* etc are not found in *BPHS*. Special yogas for illegitimate children are presented in chapter nine which again seem unique to this text. A new method for longevity estimation is presented in chapter eight. Chapter ten contains special ways to time important events in one's life.

Interestingly many shlokas in *Lomasha Samhita* (LS) are similar to those found in *Brihat Parasara Hora Shastra* (BPHS). One may compare *LS* 5.19 onwards with *BPHS* 1.6 onwards, *LS* 5.39 onwards with *BPHS* 2.1 onwards, *LS* 6.2 onwards with *BPHS* 4.2 onwards and *LS* 7.1 onwards with *BPHS* 7.10 onwards. These are just tentative examples and in general one will find many more shlokas which are either identical or are very similar.

There are some conflicts between the two texts at some places as well. For example in the case of *Vimshottari dasha* *LS* recommends that it should be used if *lagna* is in the *hora* of Sun in the dark fortnight or in the *hora* of Moon in the bright fortnight (*LS* shlokas 9.112 onwards). *BPHS* does not mention any such restriction<sup>1</sup>. The description of the *Vimshottari dasha* is also slightly different from that found in *BPHS* since according to *LS* one can count from either *Ardra* or *Krittika* depending upon other factors. Another difference is found in the description of the *Shashthayani Dasha* (*LS* 9.137 onwards). *LS* says that this *dasha* should be used when Sun is the lord of the ascendant while *BPHS* states that the *dasha* should be used when Sun is in the ascendant. One more difference is with respect to the names of deities of the *Shashtiamsha* (D-60 divisional chart). The list given in *LS* 6.53 to 6.59 and that

<sup>1</sup> **Editor Chandrashekhar's Comments:** As a matter of fact *BPHS* *does mention* the fact of *Vimshottari* having to be used when birth is in the *hora* of Sun is in dark fortnight or *hora* of Chandra in bright fortnight thus:

सैषा कृष्णेऽर्कहोरायां चन्द्रहोरागते सिते । दहनात्स्वर्क्षपर्यन्तं गणयेन्नवभिर्हरेत्॥

saiṣā kṛṣṇe'rkahorāyāṁ candrahorāgate site | dahanātsvarkṣaparyantaṁ gaṇayennavabhirharet ||

However the variation of counting from *Ardra* as indicated in *LS*, when such is not the case, *does not* appear in *BPHS*.

given in *BPHS* 6.34-6.39 does not match exactly. There are a few more differences which the reader will find between the two texts.

While all care has been taken to produce a precise translation but no human endeavour can be foolproof. Therefore in case some errors have been missed and are observed by the learned readers, they are kindly requested to bring them to our attention so that we can improve the translation further.

## ॥ श्रीरामाय नमः ॥

### Salutations to Sri Rama

#### Chapter I

शिवशक्रादयो देवा ध्यायन्ते यमहर्निशं। तं वंदे रामभद्रं यल्लीलया रच्यतेऽखिलं ॥ १ ॥

I bow down to the gracious *Rama* whom the gods *Shiva*, *Indra* and others meditate upon day and night and by whose playful act the entire (world) is created.

#### श्रीलोमेश उवाच

एकदा मुनयः सर्वे शौनकाद्या बहुश्रुताः। नैमिषे सूतमासीनं पप्रच्छुरिदमादरात् ॥ २ ॥

Sri *Lomasha* said: Once in *Naimisharanya*, all the sages beginning with *Shaunaka*, who were all very learned, asked with due respect, the seated *Suta* the following.

अज्ञानध्वांतविघ्नेश कोटिसूर्यसमप्रभ। कथिता भवता पूर्व कर्मणां गहना गतिः ॥ ३ ॥

O the destroyer of the darkness of ignorance! O the one with a brilliance of million Suns!  
The obstruse path of *karma* has been spoken by you earlier.

कर्मणा जायते विप्रः कर्मणा क्षत्रियश्च सः। कर्मणा जायते वैश्यः तथा शूद्रादि कर्मणा ॥ ४ ॥

(A man) is born as a *vipra* by the virtue of his *karma*. He is a *kshatriya* by the virtue of his *karma*. By the virtue of his *karma* he is born as a *vaishya*. Also he becomes a *shudra* etc by the virtue of his *karma*.

कर्मणा सर्वमेतद्धि स्थितं यत्कर्मणा जगत्। पूर्वजन्मकृतं कर्म कथं ज्ञेयं शुभाशुभम् ॥ ५ ॥

This entire world, whatever it is, exists because of *karma*. How can the good and bad *karma* done in the previous lives be known?

एतन्मे संशयं छिन्धि भगवन्भूतभावन। सुताख्याहि कथां श्रेष्ठां सर्वं मे वक्तुमर्हसि ॥ ६ ॥

O lord! O the benefactor of beings! Dispell this doubt of mine. O *Suta*! Speak the excellent story. You deign tell me everything.

मुनिरुवाच

ऋषीणां वाक्यमाकर्ण्य जगाद् लोमहर्षणः। तान्प्रति भगवान्सूतः प्रवक्तुमुपचक्रमे ॥ ७ ॥

The sage said: After hearing the words of the sages, Lord *Lomaharshana Suta* began to speak to them.

श्रीसूत उवाच

शृणुध्वं ऋषयः सर्वे रहस्यं परमद्भुतम्। पार्वतीशिवसंवादं चतुर्वर्गप्रदायकम् ॥ ८ ॥

Sri *Suta* said: Listen all sages, a supreme and astonishing secret, a conversation between Parvati and Shiva, which bestows the fourfold objectives (*dharma*, *artha*, *kama* and *moksha*).

कैलासशिखिरासीनं देवदेवं जगद्गुरुं। लोकानां च हितार्थाय पार्वत्युवाच शंकरम् ॥ ९ ॥

*Parvati* spoke to *Shankara*, the god of gods, the teacher of the world, who was seated on the peak of mount *Kailasha*, for the benefit of the world.

देवदेव महादेव सर्वज्ञ परमेश्वर। त्वत्तः श्रुतो मया पूर्वं मंत्रतंत्राण्यनेकशः ॥ १० ॥

सर्वधर्माणि जीवानां व्यवहाराणि यानि च।

O god of gods! O *Mahadeva*! O omniscient one! O supreme lord! Earlier I have heard several kinds of *mantras* and *tantras* from you. (I have heard about) all the *dharma*s of living beings and all their conducts and practices.

अधुना श्रोतुमिच्छामि किं तत्त्वं कृतनिश्चितम् ॥ ११ ॥

गुह्याद्गुह्यतरं गुह्यमैहिकं परमं च यत्। सुगमं चाप्रयासेन सिद्धं साध्यं जनैरपि ॥ १२ ॥

Now I desire to listen (to the answer of the following question). What is that secret *tattva* which is decidedly the most secret amongst the secrets, which is relevant to both this world as well as the afterworld, which is easily understood without much effort, which is well proven and which is accomplishable by ordinary men as well?

पार्वतीवचनं श्रुत्वा विरूपाक्षो जगद्गुरुः। प्रोवाच शैलजां भर्गो वचनं सर्वसिद्धिदं ॥ १३ ॥

After hearing the words of *Parvati*, *Virupaksha*<sup>1</sup>, the teacher of the world, *Bhargava*<sup>2</sup>, spoke to the daughter of the mountain, words which bestow success in all endeavours.

श्रीशिव उवाच

धन्यासि कृतपुण्यासि यस्मात्ते मतिरीदृशी। पृष्टं लोकोपकाराय तस्मात्त्वां प्रवदाम्यहम् ॥ १४ ॥

Sri *Shiva* said: You are blessed indeed! You have done meritorious deeds because of which your mind is (asking) such (a question). You have asked for the benefit of the world hence I am answering you.

रहस्यं परमं पुण्यं सर्वसिद्धिप्रदायकम्। रामनामपरं तत्त्वं सर्वशास्त्रेषु च स्फुटं ॥ १५ ॥

The name of *Rama* is a secret supreme and auspicious. It confers all kinds of successes and it is enunciated in all sacred texts.

तस्य नामप्रभावेण सर्वज्ञोऽहं वरानने। रामनामात्परतरं नास्ति किञ्चिज्जगत्त्रये ॥ १६ ॥

O the one with a beautiful face! It is by the grace of his name that I am omniscient. There is nothing in the three worlds which is superior to the name of *Rama*.

रामेति द्वक्षरं यत्र तत्र वैकुण्ठमुच्यते। रामं देवं परित्यज्य योऽन्यदेवमुपासते ॥ १७ ॥

दिव्यवर्णसहस्राणि कुम्भिपाके प्रपच्यते।

Wherever are present the two syllables of the word *Rama*, there is *Vaikuntha*<sup>3</sup>. Those who worship other gods rejecting *Rama*, they suffer torments in the hell named *Kumbhi* for a thousand divine years.

अज्ञानाद्यदि वा ज्ञानाद्रामेति द्वक्षरं वदेत् ॥ १८ ॥

जन्मजन्मान्तरकृतं पापं नाशयति क्षणात्। स्थितं रामे जगत्सर्वं रामः सर्वेषु संस्थितः ॥ १९ ॥

The one who, either knowingly or unknowingly, utters the two syllabled word *Rama*, his sins committed in this birth as well as those committed in previous births are destroyed in a moment. The entire universe is situated in *Rama* and *Rama* is situated in everything.

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<sup>1</sup> An epithet of *Shiva* meaning that which is formless (*विरूप*) but is still endowed with eyes (*अक्ष*) or sense organs.

<sup>2</sup> Another epithet of *Shiva* meaning that which is effulgent.

<sup>3</sup> The abode of *Vishnu*.

वृक्षेषु कल्पवृक्षश्च यथा नृषु च वैष्णवः। नदीषु च यथा गंगा सागरेषु पयोदधिः ॥ २० ॥

ग्रहेषु भगवान्सूर्यो व्रतेष्वैकादशी यथा। संवत्सरेषु प्रभवः स्वयने चोत्तरायणः ॥ २१ ॥

यथर्तुषु वसन्तारव्यो मासेषु मार्गशीर्षकः। तिथिषु विष्णुदैवत्यो यथा वारेषु भास्करः ॥ २२ ॥

नक्षत्रेषु यथा पुष्यो योगेषु हर्षणाह्वयः। बभौ यथा श्रुतौ ब्राह्मः मुहूर्तेषु यथाभिजित् ॥ २३ ॥

पुरीषु च यथा काशी पर्वतेषु हिमाचलः। यथा गावः पशुष्वैवं यथा धातुषु कांचनम् ॥ २४ ॥

आश्रमेषु च सन्यासो यथा वर्णेषु भूसुरः। यथा दासेष्वहं भद्रे देवेषु गरुडध्वजः ॥ २५ ॥

अक्षरेषु यथाकारश्चांकेष्वैकः प्रकीर्तितः। अर्थेषु च यथा विद्या धर्मेषु शरणं हरेः ॥ २६ ॥

भगवद्भक्तिः कामेषु सायुज्यं चैव मुक्तिषु। तथा सर्वेषु शब्देषु रामशब्दो विधीयते ॥ २७ ॥

Just like *Kalpavriksha* is supreme amongst trees, just like a *Vaishnava* is supreme amongst all men, just like the *Ganga* is supreme amongst all rivers, just like the ocean is supreme amongst all water bodies, just like the Sun is supreme amongst all planets, just like the *vrata* of *Ekadashi* is supreme amongst all *vratas*, just like *Prabhava* is supreme amongst all the *samvatsaras*, just like *Uttarayana* is supreme amongst the two *ayanas*, just like *Spring* is supreme amongst all seasons, just like the month of *Margashirsha* is supreme amongst all months, just like the *tithi* ruled by *Vishnu* is supreme amongst all *tithis*, just like Sunday is supreme amongst all days, just like *Pushya* is supreme amongst all constellations, just like *Harshana* is supreme amongst all the *yogas*, just like the *Brahm* shines forth in all Vedas, just like *Abhijit* is supreme amongst all *muhurats*, just like *Kashi* is supreme amongst all cities, just like the *Himalayas* are supreme amongst all mountains, just like the *cow* is supreme amongst all animals, just like *Gold* is supreme amongst all metals, just like *sanyaasa* is supreme amongst all *ashrams*, just like *Brahmana* is supreme amongst all *varnas*, just like *I am* supreme amongst all servants and *Vishnu* is supreme amongst all *lords*, just like the letter *A* is supreme amongst all letters, just like the number *one* is supreme amongst all numbers, just like *knowledge* is supreme amongst all possessions, just like taking the refuge of *Vishnu* is supreme amongst all religious duties, just like the desire for *bhakti* of the Lord is supreme amongst all desires, just like *Saayujya* is supreme amongst all kinds of *muktis* similarly the word *Rama* is supreme amongst all words.

तस्मात्सर्वप्रयत्नेन रामभक्तिं कुरु प्रिये। विहाय रामं सर्वज्ञं नान्यः संसारतारकः ॥ २८ ॥

Therefore, O beloved one! Perform devotion to *Rama* by all efforts. There is no one except *Rama* who takes (men) beyond the ocean of *samsara*.



इति ते कथितं देवि रहस्यं परमाद्भुतम्। गोपनीयं प्रयत्नेन येन श्रेयो ह्यवाप्स्यसि ॥ २९ ॥

O Goddess! Thus I have spoken the supremely astonishing secret to you. It should be kept hidden by you using all your efforts, through which you will certainly obtain prosperity.

॥ इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे परमरहस्यकथनो नाम

प्रथमोऽध्यायः ॥ १ ॥

|| Thus ends the first chapter entitled "The Enunciation of the Supreme Secret" in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses. ||

## Chapter 2

सूत उवाच

श्रुत्वा रहस्यं परमं रामनामयशोऽमृतं। पुनः पृच्छति सा देवं पार्वती नीललोहितं ॥ १ ॥

*Suta* said: After listening to the nectar of the fame of Rama, the supreme secret, Parvati asked lord *Nilalohita*<sup>1</sup> again.

पार्वत्युवाच

यत्त्वया कथितं देव सर्वशास्त्रौघविग्रहं। श्रीरामपरमं तत्त्वमित्यहं कृतनिश्चितं ॥ २ ॥

*Parvati* said: O lord! I am convinced that the name of Sri *Rama*, the embodiment of all the sacred texts, that you have mentioned, is the supreme *tattva*.

देवदेवं परित्यज्य भजन्ते दुष्टबुद्धयः। अन्यदेवं कथं नाथ तन्मे ब्रूहि त्रिलोचन ॥ ३ ॥

Tell me, O *Trilochana*<sup>2</sup>! O lord! Why do men of evil intellect worship other gods rejecting the god of gods *Rama*?

शिव उवाच

यादृशं पूर्वसंस्कारं तादृशाचरणं शिवे। जनयेत्तादृशं रूपं शुभो वाप्यशुभोऽपि वा ॥ ४ ॥

<sup>1</sup> An epithet of *Shiva* meaning the one who has a purple hue.

<sup>2</sup> An epithet of *Shiva* meaning the one who has three eyes.



*Shiva* said: O *Shivaa*! Whatever is the nature of the *samskaras* of the previous births, according to that is the conduct of an individual, which in turn generates the kind of form (which the individual worships), whether it is evil or auspicious.

कर्माधीनं जगत्सर्वं केचित्तु पदवीं गताः। विधिशक्रादयः केचिन्नष्टाः कीटादयश्च ये ॥ ५ ॥

The entire universe is subservient to *karma*. Some (*jivas*) have acquired the status of *Brahma*, *Indra* etc while some, like those who are insects etc, are ruined.

कर्मणा जायते विप्रः कर्मणा क्षत्रियश्च सः। कर्मणा जायते वैश्यस्तथा शूद्रादि कर्मणा ॥ ६ ॥

(A man) is born as a *Vipra* by the virtue of his *karma*. He is a *Kshatriya* by the virtue of his *karma*. By the virtue of his *karma* he is born as a *Vaishya*. Also he becomes a *Shudra* etc by *karma*.

पार्वत्युवाच

पूर्वजन्मकृतं कर्म कथं ज्ञास्यन्ति पण्डिताः। इति मे ब्रूहि सर्वेश कृपया करुणानिधे ॥ ७ ॥

*Parvati* said: O the lord of all! O the ocean of mercy! Have mercy and tell me how shall the learned men come to know about the *karma* of previous birth?

शिव उवाच

ग्रहराशिनवांशाद्यैर्दृष्ट्या दृष्टिबलाबलैः। पूर्वजन्मकृतं कर्म ज्ञास्यन्ति बुद्धिमत्तराः ॥ ८ ॥

*Shiva* said: The intelligent people will know about the *karma* of the previous birth through the planets, signs, (divisions like) *navamsha* etc, aspects and the strengths and weaknesses of aspects.

पार्वत्युवाच

देवदेव महादेव भक्तानुग्रहकारक। त्वां विना कर्मज्ञाता कः त्राता को वृषवाहन ॥ ९ ॥

*Parvati* said: O lord of the lords! O *Mahadeva*! O the one who confers benefits upon the devotees! O the one who rides on a bull! Who is the knower of the *karma* and the saviour (from *samsara*) in addition to you?

कर्मशास्त्रस्य को वक्ता कः कर्ता करुणानिधे। इति मे ब्रूहि देवेश केनाद्यं प्रकटीकृतं ॥ १० ॥

O ocean of mercy! Who is the speaker/expounder of the subject of *karma*? Who is the author/practitioner? O lord of the lords! Tell me this that who has revealed the (subject dealing with the) sins?

## शिव उवाच

कालज्ञः कर्मज्ञाता स्यात्तातैको मधुसूदनः। वक्ताहं कर्मशास्त्रस्य कर्ता तु लोमशो मुनिः ॥ ११ ॥

*Shiva* said: The one and only *Madhusudana*<sup>1</sup> is the knower of time, the knower of *karma* and the saviour. I am the expounder of the subject of *karma* and sage *Lomasha* is the author/practitioner.

तस्माद्भृगुवसिष्ठाद्या नारदाद्यर्षयस्तथा। आद्ये प्रकटितो ह्येष लोमशो द्रुहिणात्मजः ॥ १२ ॥

After him (this knowledge was acquired by) *Bhrigu*, *Vasishtha* and others and by *Narada* and other sages. *Lomasha*, the son of *Vishnu*, appeared in the beginning of creation.

लोमशः कृतवान्पूर्वं संहितां सुमनोहरां। शिष्यमध्यापयामास सौमतेयं द्विजन्मनः ॥ १३ ॥

Earlier *Lomasha* created a wonderful treatise. He taught it to his disciple *Saumateya*<sup>2</sup>, a *brahmana*.

तस्मात्सर्वे जनाः प्राप्ता देवता मुनयो द्विजाः। लोमशात्सुमतेः सूनुस्तस्मादात्रेयनन्दनः ॥ १४ ॥

च्यवनो जैगिषव्यश्च तस्माच्छक्तिः पराशरः। तस्माद्धारीतवैकल्यस्तस्माद्वाचस्पतिस्ततः ॥ १५ ॥

भरद्वाजश्च माण्डव्यो गर्गश्चान्ये ततस्ततः। स्वस्वमार्गेण ते प्रोक्ता मतमालोक्य विस्तरं ॥ १६ ॥

After that all men, gods, sages and *dwijas* acquired this knowledge. From *Lomasha*, the son of *Sumati*, after him the son of *Aatreya*, *Chyavana* and *Jaigishavya*. After that *Shakti* and *Parashara*. After that *Harita* and *Vaiklavya*. And then after that *Brihaspati*, the lord of speech. *Bharadwaja*, *Maandavya*, *Garga* and others then obtained it one after the other. They were taught the details after (their teachers had) formed an opinion through their own interpretations.

### Special Note on Shloka 12:

Following is a discussion between Editor Chandrashekhar Sharma & Translator Veneet Kumar

**CS:** If I remember right *druhina* means Shiva or Vishnu. *Atmaja* can be both son and originated from Intellect. Brahma is also referred to as Adya. Thus the shloka could mean that Brahma revealed this science to Lomasha, Bhrigu VasiStha Naraada and other sages. This translation needs to be checked properly, as Narada Samhita says:

ब्रम्हाऽचार्यो वसिष्ठोऽत्रिर्मानुः पौलस्त्यलोमशौ। मरीचिरङ्गिरा व्यासो नारदः शौनको भृगुः ॥२॥

bramhā'cāryo vasiṣṭho'trirmanuḥ paulastyalomaśau |

<sup>1</sup> An epithet of *Vishnu* meaning the one who slayed the demon named *Madhu*.

<sup>2</sup> Literally the son of *Sumati*.

marīciraṅgiarā vyāso nāradaḥ śaunako bhruguḥ ।।2।।  
च्यवनो यवनो गर्गः कश्यपश्च पराशरः। अष्टादशैते गम्भीरा ज्योतिःशास्त्रप्रवर्तकाः ॥३॥  
cyavano yavano gargaḥ kaśyapaśca parāśaraḥ ।  
aṣṭādaśaite gambhīrā jyotiḥśāstrapravartakāḥ ।।3।।

Thus this may indicate that it was revealed to all these sages in times gone by, by Brahma. This is also supported by King Kirtidhwaja's twin case. The sages make a prediction and Saumateya is not able to make prediction and hence leaves to get instruction from Lomasha. So he could not have taught the sages the science of Jyotisha.

**VK:** I have reinterpreted the verses to mean that Lomasha was the first to acquire the knowledge of Jyotisha. Then the knowledge was acquired by various sages but after Lomasha. I think this interpretation is correct.

**CS:** Something is wrong here as Atreya itself means son of Atri, so why nandana? I think what is said that as Lomasha taught this to the Son of Sumati, so did the other rishis told the science with their own interpretation with detailed description.

**VK:** I am not sure about आत्रेयनंदन. Could it refer to the grandson of Atri?

### पार्वत्युवाच

कस्मिन्काले विरचितो देशे वा केन हेतुना। इति मे ब्रूहि देवेश कृपया जनवल्लभ ॥ १७ ॥

*Parvati* said: At what time was this text created? At which place? What was the reason for its creation? O lord of lords! O the one dear to men! Please tell this to me.

### शिव उवाच

लोमशः कृतवान्द्वेष एकविंशतिमे कृते। चतुर्दशदिनोने तु सहस्रेऽष्टगते समे ॥ १८ ॥

संवत्सरे तु प्रभवे माघे मासि सिते दले। पंचम्यां वासरे शुके पौष्णभे शुभयोगके ॥ १९ ॥

*Shiva* said: *Lomasha* codified this treatise in the twenty first *Krita yuga*, when fourteen days were left for the completion of the one thousand and eighth year, in the *Prabhava samvatsara*, in the month of *Magha*, on the fifth day of bright fortnight, on a Friday, when Moon was in the *Pushya* constellation and consequently there was an auspicious yoga<sup>1</sup>.

आरभ्य तद्दिनात्माधी यावद्दशदिनानि च। लोमशः सुमतेः पुत्रं कथयामास संहितां ॥ २० ॥

Beginning with that day, for ten days *Lomasha*, the one meditating on the Self, spoke this treatise to the son of *Sumati*.

<sup>1</sup> **Chandrashekhar's Comment:** The sage is perhaps indicating shubha yoga (23<sup>rd</sup> of the 27 yogas) being operative.

यत्र साक्षाद्भगवति गंगा पापप्रणाशिनी। नरनारायणो यत्र नाम्ना बदरिकाश्रमं ॥ २१ ॥

तत्रैवाध्यापयामास संहितां सुमनोहरां। तज्ज्ञात्वा परमं लोकं प्रापयिष्यन्ति मानवाः ॥ २२ ॥

Where the goddess Ganga, the destroyer of sins, is herself present, where *Nara* and *Narayana* are present, the place having the name *Badrikashrama*, there itself he taught this wonderful treatise. Knowing it men will attain to the supreme worlds.

पार्वत्युवाच

कः सुजन्मा किमर्थं वै संहितामप्यधीतवान्। ब्रूहि मे कृपया देव श्रोतुमिच्छामि विस्तरात् ॥ २३ ॥

*Parvati* said: Who was *Sujanma*? And why did he study the treatise? O Lord! Have mercy and tell me. I want to know in detail.

॥ इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे द्वितीयोऽध्यायः ॥ २ ॥

|| Thus ends the second chapter in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses. ||

## Chapter 3

सूत उवाच

पार्वतीवचनं श्रुत्वा शंकरः सर्वतत्त्ववित्। सर्वलोकोपकाराय पुनः प्रोवाच शैलजाम् ॥ १ ॥

*Suta* said: After hearing the words of *Parvati*, the knower of the truth of everything, *Shiva*, spoke again to the daughter of the mountain for the benefit of the entire world.

शिव उवाच

शृणु देवि प्रवक्ष्यामि सुरहस्यं कथानकं। वंगराजस्य चरितं सर्वपापप्रणाशनम् ॥ २ ॥

*Shiva* said: O Goddess! Listen. I shall tell a secret story - the story of the king of *Vanga*, which is the destroyer of all sins.

आसीत्कृतयुगे राजा नाम्ना कीर्तिध्वजो बली। धर्मज्ञः सत्यवक्ता च कृतज्ञश्च दृढव्रतः ॥ ३ ॥

In the *Krita Yuga* there was a powerful king by the name *Kirtidhwaja*. He was a knower of *dharma*, veracious, mindful of former favours and of rigid vows.

देवेंद्रेण समं यस्य मित्रत्वमभवच्छिवे। यमेन वरुणेनैव कुबेरेण समं तथा ॥ ४ ॥

O *Shivaa*! He had friendship with *Indra*. He also had friendship with *Yama*, *Varuna* and *Kubera*.

तस्यैवं शासतो देवि राज्यं निहतकंटकं। पुत्रवान्धनवान्चैव प्रजावान्धर्मशीलवान् ॥ ५ ॥

O Goddess! He had (good) sons, he possessed wealth, he had (good) subjects, was devoted to *dharma* and was of virtuous conduct. While he was ruling this way, all obstructions related to his kingdom were subdued.

तस्य भार्याद्वयं चासीत्कमला कीरणेति च। सदाचारे सुरुपे द्वे पतिभक्तिपरायणे ॥ ६ ॥

He had two wives named *Kamala* and *Kirana*. Both were of virtuous conduct, had attractive looks and were devoted to their husband.

ज्येष्ठायां कमलायां च पुत्रौ द्वौ संबभूवतुः। एकवर्षे च मासे च तिथिवारादिके समे ॥ ७ ॥

एकमे चैकयोगे च लग्नैकसमकालके।

The elder wife *Kamala* bore two sons in the same year, the same month, the same *tithi*, *vaara* etc, in the same constellation, in the same *yoga*, in the same *lagna* and at the same time.<sup>1</sup>

जातौ समौ चापि वरौ रूपभिन्नौ बभूवतुः ॥ ८ ॥

श्यामगौरौ कृशस्थूलौ लघुदीर्घौ क्रमेण तु। एकोऽतिगुणवान्दाता धर्मात्मा सत्यसंयुतः ॥ ९ ॥

एकः पापी महाक्रोधी पिशुनानृततत्परः।

Even though the two princes were born at the same time they were different in terms of appearances. There were respectively dark and fair, lean and obese, short and tall. One was extremely virtuous, charitable, pious and veracious while the other was sinful, extremely short tempered and devoted to slandering and falsehood.

दृष्ट्वा तदा सुतौ राजा विचित्रा गतिरैश्वरी ॥ १० ॥

विस्मयं परमं लेभे चिंतया खिन्नमानसः।

Seeing those two sons and the astonishing ways of God, the king was very much surprised and was depressed with worry.

तदा विलोकयामास नानाग्रंथान्मुनिकृतान् ॥ ११ ॥

<sup>1</sup> SA Publisher: Shows the uniqueness of the text as probably this is the first time an ancient text speaks of twins birth, predicting on twins is still a dilemma to modern astrologers

तथापि नो गता चिंता किमिदं चिंतितं भृशं।

He then referred to various texts created by the sages but even then his worry did not subside. He frequently thought, "What is this?"

एतस्मिन्नंतरे काले मुनिवृंदं समागतम् ॥ १२ ॥

वसिष्ठः कौशिको गर्गः काश्यपो माठरः क्रतुः। पुलहः सिमलः शुक्लो जाबालिर्देवलो भृगुः ॥ १३ ॥

शौनको नारदो व्यासः पौलस्त्योऽत्रिः पराशरः। एते चान्ये च बहवः सर्वविद्याविशारदाः ॥ १४ ॥

At this time a group of sages arrived in front of the king. *Vasishtha, Kaushika, Garga, Kaashyapa, Maathara, Kratu, Pulaha, Simala, Shukla, Jaabaali, Devala, Bhrgu, Shaunaka, Naarada, Vyaasa, Paulastya, Atri, Parashara*<sup>1</sup> - these and many others. All of them were proficient in all subjects.

मुनीनां वृंदमालोक्य तदा राजा समुत्थितः। अर्घ्यपाद्यादिकं चक्रे प्रहृष्टात्मा महीपतिः ॥ १५ ॥

Seeing the group of sages the king stood up and with a pleased mind he washed their feet, offered water for drinking and conducted other formalities.

सुखोपविष्टान्विश्रान्तान्प्रच्छ विदितान्मुनीन्। स्वामिन् त्वद्दर्शनेनाहं कृतं देहस्य पावनं ॥ १६ ॥

He asked the enlightened sages who were seated comfortably and had rested, "O Masters! By seeing you I have purified my body."

महांतः कृपणान्यांतु यांति तद्देहमादरात्। यूयं सर्वगतिश्रेष्ठाः समाधिध्यानतत्पराः ॥ १७ ॥

तस्माद्भो मुनयः श्रेष्ठा मम शंकां व्यपोहतु।

"The great should protect the weak. They go to their houses out of respect. You are all dedicated to *samadhi* and concentration of mind and are the supreme refuge of all. Therefore, O great sages! Let my doubt be removed."

इत्युक्त्वा धरणीनाथः सुतयोर्जन्मपत्रिके ॥ १८ ॥

तान्मुनीन्दर्शयामास कालज्ञानविशारदान्।

Having said this, the king showed the two birth charts of his sons to those sages who were adept in the knowledge of time.

<sup>1</sup> It is interesting to note that eighteen names are mentioned here. Traditionally also there are said to be eighteen *pravartakas* or propounders of astrology.

तदा ते मुनयः सर्वे दृष्ट्वा कुंडलिके शुभे ॥ १९ ॥

ग्रहराशिनवांशाद्यान्वर्षमासादिकासमान्। पत्रिकः पत्रिकां ज्ञात्वा जनस्यैकस्य भामिनि ॥ २० ॥

O beautiful woman! Then all those sages, after seeing the two auspicious charts, planets, signs, divisions like *navamsha* etc which were identical with respect to year, month etc they thought them to belong to one individual.

मीनांगे तत्र जीवेदू मेषे भौमो घटे शनिः। सिंहे सिंहाधिपौ जुके भार्गवो मिथुने तमः।

चंद्रात्मजे मदस्थाने सकलादीसभागगाः ॥ २१ ॥

In them Jupiter and Moon were placed in the ascendant Pisces, Mars in Aries, Saturn in Aquarius, Sun in Leo, Venus in Libra, Rahu in Gemini and Mercury in the seventh house with all planets in identical *Navamshas*.

तेन जातो गुणाढ्यश्च मतिमान्कीर्तिमान्बली। चक्राधिपो धनेशश्च सर्वसत्त्वानुकंपकः ॥ २२ ॥

राजराजो धनुर्धारी सर्वशत्रुविनाशकः। गौरांगो धर्मशीलश्च दीर्घस्थूलः सहायवान् ॥ २३ ॥

व्रतबंधोऽष्टमे वर्षे विवाहो द्वादशे भवेत्। अष्टाविंशे सुतो सप्तिर्महायुद्धं रणे भवेत् ॥ २४ ॥

तत्रैव मृत्युमाप्नोति तेन स्वर्गे गमिष्यति। माघे मासे सिते पक्षे द्वादश्यां रविवासरे ॥ २५ ॥

सूर्योदये कुवे राश्ये(राशौ?) कालास्त्रेण मरिष्यति। इत्युक्त्वा मुनयः सर्वे तूष्णीं ते बभूवुस्तदा ॥ २६ ॥

“One with this configuration will be endowed with virtues, will be intelligent, famed, physically strong, a *chakravarti* king, wealthy, compassionate to all beings, a king of kings, a wielder of bow, destroyer of all enemies, of fair colour, shall have a conduct in accordance with *dharma*, tall, healthy and shall help others (or shall have many helpers). He will have the *thread ceremony* at the age of *eight*, *marriage* at the age of *twelve*, *son* at the age of *twenty eight*. At the age of *seventy* there will be a *huge war* in the battlefield. There itself *he* will *die* and because of this attain heaven<sup>1</sup>. In the month of *Magha*, on the *twelfth* day of the *bright fortnight*, on a *Sunday*, when the *Sun* will rise in the sign of *Capricorn* he will die by the weapon named *Kalashtra*.” Having said this all the sages then became quiet.

<sup>1</sup> Death in the battlefield immediately takes a Kshatriya (warrior class born) to heaven.



Ju As Mo	Ma		Ra
Sa	Rasi Lomesh Samhita Ex		
			Su
Ke		Ve	Me

Ma		Sa
2 1	Mo Ju	11 10
	As	
Ra	3 12 9 6	Ke
4 5	Me	7 8
Su		Ve

मुनीनां वाक्यमाकर्ण्य तानुवाच तदा नृपः। एकस्येदं फलं सौम्या नान्यस्य घटते फलम् ॥ २७ ॥

After hearing the words of the sages the king then spoke to them them, “O *Saumyas*! This result pertains to one son. It does not apply to the other.”

कारणं तस्य मे ब्रूहि वर्षमासादयः समान्। द्वितीयस्तु महापापी दुःशीलो रणकातरः ॥ २८ ॥

विद्याविरहितः क्रोधी श्यामो ह्रस्वोऽतिनिर्घृणः। एतद्विचार्यतां सम्यक् भवन्तो बुद्धिशालिनः ॥ २९ ॥

“Tell me the reason for that. The years, months etc are identical but the second son is very sinful, of a bad character, a coward in battlefield, devoid of knowledge, short tempered, dark in colour, short in height and extremely merciless. All you intelligent sages should think about this properly.”

इति वाक्यं समाकर्ण्य नृपस्य मुनयस्तदा। ऊचुस्ते पृथिवीनाथं नृपस्य परितोषणं ॥ ३० ॥

Hearing these words of the king the sages then spoke to him words for his satisfaction.

मुनय ऊचुः

शृणु राजन्महाभाग धर्माब्जोद्धोधने हरिः। उपायं संप्रवक्ष्यामि त्वच्चिंता येन नश्यति ॥ ३१ ॥

The sages said: Listen, O King! O greatly fortunate one! *Vishnu* (is the cause of) the blossoming of the lotus of *dharm*a. I am telling you the means through which your worry shall cease.

सुमतिर्भृगुगोत्रीयः कुत्रास्ति त्वत्पुरोहितः। तमाहूय पप्रच्छस्व स सर्वं कथयिष्यति ॥ ३२ ॥

Where is *Sumati*, your *purohita*, who is born in the lineage of *Bhrigu*? Call him and ask. He will tell everything.

धात्रा वरप्रदानात् त्रिसप्तजन्मांतरस्य च। पूर्वस्य हि क्षमो वक्तुं तत्तुल्योत्तरजन्मजं ॥ ३३ ॥

By the boon granted by *Brahma* he is capable of telling about *twenty one previous lives* and an *equal number* of *future lives*.

इति वाक्यं समाकर्ण्य मुनीनां च तदा नृपः। तत्क्षणाद्दूतमाहूय प्रेषयामास तद्गृहे ॥ ३४ ॥

Hearing these words of the sages the king then instantly summoned his messenger and sent him to his (the *purohita's*) house.

दूतोऽपि प्रगतस्तत्र तस्य पुत्रं ददर्श ह। उवाच तं महात्मानं कुत्र ते जनको गतः ॥ ३५ ॥

The messenger having arrived there saw his son. He asked that high souled one, "Where has your father gone?"

इति वाक्यं समाकर्ण्य दूतस्य तमवोचत ॥ ३६ ॥

पिता पंचत्वमापन्नो गंगासागरसंगमे। त्वं कोऽसि कुत्र ते वासः किं कार्यं वर्तते तव ॥ ३७ ॥

शुभं वाप्यशुभं वापि तन्नो ब्रूहि यथार्थतः।

Hearing these words of the messenger he said to him "My father has attained to the *five tattwas*<sup>1</sup> at the junction of *Ganga* and the sea. Who are you? Where do you live? What is your work here? Whether it is good or bad, tell me as it is."

दूत उवाच

वंगराजस्य दूतोऽहं तत्रैव प्रवसाम्यहं ॥ ३८ ॥

कंदूरो नाम मे विद्धि त्वत्सकाशमिहागतः। तेनाहं प्रेषितो विद्वन् स यदाह शृणुष्व तत् ॥ ३९ ॥

The messenger said: I am the messenger of the king of *Vanga*. I stay there itself. Know me, the one who has come in your presence, to have the name *Kandura*. O learned one! I have been sent by him (the king). Listen to what he has said.

सुमतिं तत्सुतं वापि कर्मज्ञं सत्यसंविदं। अस्मिन्नथे समारोप्य ह्यानयस्व यथाविधि ॥ ४० ॥

"Bring the knower of *karma*, the one possessing true knowledge, *Sumati* or his son by properly mounting him on this chariot."

<sup>1</sup> That is he has died.

तस्माद्भो ब्राह्मणश्रेष्ठ मत्सहैवाधुना व्रज। इति दूतोदितं श्रुत्वा सौमतेयो द्विजर्षभः ॥ ४१ ॥

दूतवाक्यं मन्यमानो रथमारूढ्य तत्क्षणात्। प्रहृष्टमानसो भूत्वा व्रजन्द्विजवरस्तदा ॥ ४२ ॥

अंगादङ्गे समायातो रात्रिकेण सदूतकः।

Therefore, O great *Brahmin*! Come with me now itself. After hearing these words uttered by the messenger, the excellent *dwija Saumateya*, acceding to the messenger's request, mounted the chariot instantly. Going with a pleased mind he, along with the messenger, reached *Vanga* from *Anga* in one night.

तदा सर्वे जनाः श्रुत्वा विप्रस्यागमनं शिवे ॥ ४३ ॥

स्वस्वगेहात्समायाता भूदेवाः क्षत्रियादयः। वस्त्रालंकारससहिता विप्रदर्शनलालसाः ॥ ४४ ॥

O *Shivaa*! Then all the men - *brahmins*, *kshatriyas* etc on hearing the arrival of the *vipra*, stepped out of their houses along with clothes and ornaments with a derise to see the *vipra*.

दूतो नृपं सभायां च कथायामास तत्त्वतः। तदा राजा समुत्थित्वा ननाम शिरसा मुहुः ॥ ४५ ॥

आसनं पाद्यमर्घ्यदि नृपः प्रादाद् द्विजाय च।

The messenger said everything to the king in the assembly as it is. Then the king, having got up, bowed his head and then provided the *dwija* a seat and washed his feet, offered water for drinking and conducted other formalities.

सुखोपविष्टं विप्रेन्द्रं कुशलं पृष्टवान्नृपः ॥ ४६ ॥

राजानमाशिषं दत्वा चिरं जीवेति ब्राह्मणः। कथितकुशलं चादौ पितुर्मृत्युं न्यवेदयत् ॥ ४७ ॥

The king asked the excellent *vipra*, who was seated comfortably, his well being. The *vipra* blessed the king by saying "May you live long!" and after asking his welfare mentioned the demise of his father.

॥ इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे विप्रागमनं नाम

तृतीयोऽध्यायः ॥ ३ ॥

|| Thus ends the third chapter entitled "The Arrival of the Vipra" in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses.||

## Chapter 4

## श्रीशिव उवाच

तदा नृपोऽपि धर्मात्मा स्थानं दत्वा द्विजाय च। तत्रोपवसते विप्रे सभा चैकदिने कृता ॥१॥

*Shiva* said: Then the pious king offered a place to stay for the *vipra*. When the *vipra* was staying there one day an assembly was convened by the king.

वसिष्ठाद्याश्च मुनयो राजानश्च तथागताः। सुबाहुर्दण्डकः शल्यश्चित्रकेतुर्विदेहजः ॥२॥

वीरबाहुः सुषेनश्च नृकः सुह्लादकोरणौ। रत्नग्रीवो रिपूतापः पद्माक्षः सिंहगर्जनः ॥३॥

मन्त्रिणश्चागतास्तत्र चत्वारो हर्षणादयः। हर्षणो भरतः शल्वराश्वजंघेति कोविदः ॥४॥

Sages like *Vasishtha* etc and kings arrived. *Subahu*, *Dandaka*, *Shalya*, *Chitraketu*, *Videhaja* (son of *Janaka*, the king of *Mithila*), *Virabahu*, *Sushena*, *Nrika*, *Suhlada*, *Korana*, *Ratnagriva*, *Riputapa*, *Padmaksha*, and *Simhagarjana*. The four ministers *Harshana* etc also arrived there. *Harshana*, *Bharata*, *Shalvara* and the learned *Ashwajangha*.

मार्गशीर्षेऽसिते पक्षे पंचम्यां पुष्यभे गुरौ। मृगलग्नौ कृता राज्ञा सभा चाति मनोरमा ॥५॥

The pleasant assembly (of the great sages and powerful kings) was convened by the king in the month of *Margasirsha*, on the fifth day of the dark fortnight when Moon was in the *Pushya* constellation and Jupiter was in Capricorn in the ascendant.

तदा कीर्तिध्वजो राजा सभायां सुमतेः सुतं। आह्वयामास हर्षेण सुजन्मा तत्र चागतः ॥६॥

Then the king *Kirtidhwaja* summoned the son of *Sumati* in the assembly delightedly. *Sujanma* arrived there.

आगतं वीक्ष्य धर्मज्ञं सौमतेयं सुजन्मनं। कृतांजलिपुटो भूत्वा उवाचेदं महामतिः ॥७॥

The intelligent king, after seeing *Sujanma*, the knower of *dharma*, the son of *Sumati*, having arrived, folded hands and spoke the following to him.

## राजोवाच

नमस्तुभ्यं द्विजपते पूर्वकर्मविदे नमः। सौमतेयाय सर्वाय सर्वज्ञाय च ते नमः ॥८॥

The king said: Salutations to you, O king of the *dwijas*! Salutations to you, O the one who knows about the *karmas* of previous births! O *Saumatya*! O the one who is everything! O the one who knows everything! Salutations to you.

इति स्तुत्वासनं प्रादादुपविष्टो द्विजोत्तमः। तदा कीर्तिध्वजो राजा भरतं प्रत्युवाच ह ॥९॥

पुत्रयोः पत्रिकेऽमात्य शीघ्रमानय मद्गृहात्।

After praising him in this way the king offered a seat. The best of the *vipras* sat down. Then the king *Kirtidhwaja* spoke to *Bharata*, “O Minister! Quickly bring the two horoscopes of my two sons from my home.”

इति नृपवचः श्रुत्वा भरतो मंत्रिसत्तमः ॥ १० ॥

गत्वा गृहे समादाय पत्रिके तत्र चागतः। उभयोः पत्रिके प्रादात्सौमतेयं सुनजन्मनं ॥ ११ ॥

तत्रोपविष्टो भरतो राज्ञो दक्षिणभागके।

After hearing these words of the king, *Bharata*, the best of ministers, went to his home, picked up the two horoscopes and returned there. He gave the horoscopes of the two sons to *Sujanma*, the son of *Sumati*. Then *Bharata* sat down there on the right hand side of the king.

उवाच विप्रं नृपतिः सुधीर्धर्मप्रवर्तकः ॥ १२ ॥

कयोरिमे पत्रिके द्वे किं फलं वद कर्मवित्। कस्मिन्नब्दे फलं किं स्यात्पूर्वजन्मनि का कथा ॥ १३ ॥

किमायुर्वद किं वर्णं किं रूपं किं गुणं भवेत्। एतत्सर्वं समालोक्य वद दैवज्ञानंदन ॥ १४ ॥

The king, who had a good intellect and who was the propagator of *dharmā*, spoke to the *vipra*, “To whom do these two horoscopes belong? What shall be the result? Tell, O knower of *karma*! Which result will accrue in which year? What is the story of their previous lives? Tell, what shall be the life span? What shall be the colour? What shall be the appearance? What shall be the nature? O son of a *Daivajna*! Speak after analyzing everything.”

इति प्रश्नं समाकर्ण्य नृपस्य सुमतेः सुतः। राजानं प्रत्युवाचेदं लज्जयापि भयेन च ॥ १५ ॥

After hearing this question of the king, the son of *Sumati* spoke the following to the king with embarrassment as well as fear.

विप्र उवाच

राजन्शृणुष्व मद्वाक्यं कथयामि तवाग्रतः। अन्यशास्त्रस्य यत्किञ्चिद्विषयं तद्वदाम्यहं ॥ १६ ॥

मया न पठितं राजन्ज्योतिषं कर्मसूचकं। पठितं चापि राजेंद्र काव्यं व्याकरणं नयं ॥ १७ ॥

मीमांसा धर्मशास्त्रं च सांख्यं पातंजलं तथा। वेदांतं च सुसाहित्यं पाकशास्त्रं च वैद्यकं ॥ १८ ॥

पारिक्षकं च सामुद्रं शाकुनं कार्यदर्शकं। न जानामि महाभाग ज्योतिषं वसुधाधिप ॥ १९ ॥

The *Vipra* said: O King! Listen to my words which I speak in front of you. If there is any other topic related to any other subject, I shall tell you that. O King! *Jyotish*, the informant of the *karma*, has not been studied by me. O King of kings! Poetry, Grammar, Polity, *Mimamsa*,

the scriptures of *Dharma*, *Samkhya*, *Paatanjala*<sup>1</sup>, *Vedanta*, Literature, Cookery, Medicine, Agriculture, *Saamudra*<sup>2</sup> and *Shaakuna*<sup>3</sup> have been studied by me. O the King of the Earth! O Highly Fortunate one! I do not know *Jyotisha*.

इति विप्रवचः श्रुत्वा राजा विप्रं चुकोप ह। जगादेदं वचो गौरि जनकं लोकबृंहितं॥२०॥

O *Gauri*! Hearing these words of the *vipra* the king became angry with him and spoke the following words to the *Janaka* who was subsiding on the (money earned from the) people.<sup>4</sup>

### राजोवाच

धिग्विप्र तव जन्मस्य धिग्विद्या तव धिक्कुलं। ज्योतिषं त्वं न जानासि वेदांगं धर्मसिद्धिदं॥२१॥

ये विप्रा ज्योतिषं नैव जानन्ति तेन नाकगाः। ते विप्रा निरये यांति करमुक्तेष्वो यथा॥२२॥

श्लोकार्थं श्लोकपादं च जानन्ते ज्योतिषं च ये। ते विप्रा अव्ययं यांति पुनर्लोके न जन्मभाक्॥२३॥

व्रतानां सूचकं ह्येतत्साक्षात् धर्मस्य कारणं। संक्रांतिपर्वकालानां ज्योतिषं सूचकं स्मृतं॥२४॥

मार्गोऽयं मुक्तिभागीनां ज्योतिषं धर्मसाधकं। ब्रह्मारुद्रमुखाश्चास्य सर्वे देवाः कृताश्रयाः॥२५॥

दशवर्षसहस्राणि दशवर्षशतानि च। कुंभीपाके प्रपच्यन्ते ये च निन्दन्ति ज्योतिषं॥२६॥

ब्रह्माणं विष्णुसृष्ट्यादौ सारोऽयमुपदिष्टितः। ज्योतिषं परमं तत्त्वं जीवानां दुःखनाशनं॥२७॥

भूतं चैव भविष्यं च वर्तमानं तथैव च। सर्वं प्रदर्शकं शास्त्रं सिद्धिदं मोक्षकारणं॥२८॥

ऐहिकं पारलौक्यं च शास्त्रोऽयं विप्रपुंगव। ग्रहसंस्थानुसारित्वाज्जनिः स्याद्विप्रवेशमनि॥२९॥

The King said: O *Vipra*! Shame on your birth! Shame on your knowledge! Shame on your race! You do not know *Jyotisha* which is a part of the *Vedas*, which helps in performance of religious duties as prescribed by the *Vedas*. The *vipras* who do not know *Jyotisha* do not attain to heaven. Those *vipras* go to hell just like the arrows shot from hand<sup>5</sup>. Who know even half a shloka or one fourth of a shloka of *Jyotisha*, those *vipras* attain to the immutable *Purusha*, they do not take birth again in the world. This *Jyotisha* is the indicator of the *vratas* (religious observances). It is the direct cause of *dharma*. *Jyotisha* is the indicator of *Samkranti*<sup>6</sup>, of *Parva* and of auspicious and inauspicious time. It is the path treaded by the ones who attain liberation. *Jyotisha* is the means for *dharma*. All gods including *Brahma* and *Rudra* take recourse to *Jyotisha*. Those who revile *Jyotisha* suffer torments in the hell named

<sup>1</sup> Yoga.

<sup>2</sup> Predicting based on the physical characteristics of the body.

<sup>3</sup> Study of omens.

<sup>4</sup> **Chandrashekhars Comment:** I think *janakaM lokaMbrihataM* means the king spoke to Sujanma.

<sup>5</sup> In the descriptions of battle scenes in Sanskrit texts it is often mentioned that the arrows pierced the body of the opponent and entered into the earth or *patala*. That is what is being alluded to here.

<sup>6</sup> When Sun enters into a new sign it is called a *Samkranti*.

*Kumbhi* for eleven thousand years. In the beginning of creation the essence of *Jyotisha* was taught to *Brahma* by *Vishnu*. *Jyotisha* is the supreme *tattva*. It destroys the suffering of the beings. This scripture reveals everything - the past, future as well as the present. It grants spiritual perfection and is the cause of liberation. O the best of *Vipras*! This science is relevant to both this world as well as the future world because it follows the placement of the planets. It is like a wife<sup>1</sup> in the house of a *vipra*.

इति वाक्यं समाकर्ण्य सौमतेयोऽब्रवीद्वचः। नृपस्वजीवरक्षार्थं राजाचित्तमशांतिदं ॥ ३० ॥

After hearing these words, to protect his life from the king, *Saumateya* said the following words which however did not bring peace to the mind of the king.

हे राजन्शृणु मे वाक्यं सत्योक्तं सुव्रत त्वया। यदाहं ज्योतिषं शास्त्रं पठनारंभितं तदा ॥ ३१ ॥

पिता पंचत्वमापन्नस्तेनाहं पठितं न हि।

O King! Listen to my words. O observer of good vows! What you have said is indeed true. But when I commenced to study the science of *Jyotisha*, at that time my father attained to the five *tattwas* (that is he demised). Because of this reason I have not read the science.

इति विप्रवचः श्रुत्वा राजा परमधार्मिकः ॥ ३२ ॥

विप्रं प्रणम्य शिरसा स्वापराधं क्षमस्व यत्। गतो मध्याह्नसंध्यार्थं सर्वसत्त्वानुकंपकः ॥ ३३ ॥

Hearing these words of the *vipra*, the king, who was extremely righteous and compassionate towards all beings, said to him, "Pardon my offence", bowed his head to the *vipra* and went for his afternoon prayers.

राजानमाशिषं दत्वा विप्रो विप्र जगाम ह। ज्योतिषं पठनार्थाय नाम्ना बदरिकाश्रमं ॥ ३४ ॥

यत्र भागीरथी साक्षान्नरनारायणो यतः।

O *Vipra*! After giving blessings to the king the *vipra* went to a place called *Badarikashrama*, where there is *Ganga*, where *Nara* and *Narayana* are present, to study *Jyotisha*.

तत्र दृष्ट्वा शुभं स्थानं लोमशस्याश्रमं शुभं ॥ ३५ ॥

नानाद्रुमलतायुक्तं मुनिवृंदनिषेवितं। नानापक्षिमृगैर्युक्तं रम्यं स्थानं ददर्श ह ॥ ३६ ॥

<sup>1</sup> CS: I could be wrong but do not find any reference to the wife of vipra here. What is said that in this loka the grahas are as if staying in the house of vipra.

VK: जनि in shloka 29 means wife. It may mean that just like a man cannot do his dharma without a wife similarly a vipra cannot do his dharma without the knowledge of *Jyotisha*.



After seeing an auspicious place he saw there the pleasant and auspicious hermitage of *Lomasha*, which was surrounded by various trees and creepers, which were occupied by groups of sages and which were surrounded by various birds and animals.

॥ इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे लोमशाश्रमे विप्रागमनो नाम

चतुर्थोऽध्यायः ॥ ४ ॥

|| Thus ends the fourth chapter entitled "The Arrival of the Vipra in the ashrama of Lomasha" in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses.||

## Chapter 5

शिव उवाच

शनैः शनैर्गतस्तत्र लोमशं द्रुहिणात्मजं। ददृशे वेदसदृशं सौमतेयो ननाम ह॥ १ ॥

*Shiva* said: The *vipra* reached that *ashrama* slowly. *Lomasha*, the son of *Vishnu*, resembling the *Vedas* (that is looked like the incarnation of knowledge), appeared there and *Saumatya* bowed down to him.

तदा मुनिर्जगादेदं वचनं द्विजमुत्तमं। त्वं कोऽसि कस्य पुत्रोऽसि कुत्र यास्यसि भो द्विज॥ २ ॥

आगतोऽसि किमर्थं वै तन्मे ब्रूहि सुविस्तरात्।

Then the sage spoke the following words to the best of the *dwijas*, "O *Dwija*! Who are you? Whose son are you? Where are you going? For what reason have you come here? Tell me this in detail."

इति वाक्यं समाकर्ण्य मुनेश्चेदं द्विजोऽब्रवीत्॥ ३ ॥

Hearing these words of the sage the *dwija* said the following.

विप्र उवाच

भृगुवंशोऽतिविख्यातः सुमतिर्ब्राह्मणोत्तमः। पुत्रोऽहं तस्य धर्मज्ञ देशेऽग्रे प्रवसाम्यहं॥ ४ ॥

वंगदेशे प्रजानाथः कश्चित्कीर्तिध्वजाभिधः। तद्गृहे मानभंगोऽभूज्योतिषार्थं हि मे मुने॥ ५ ॥

यत्सारं ज्योतिषं तत्त्वं तदर्थमहमागतः। कृपां कुरु महाभाग दीनोऽहं शरणं मम॥ ६ ॥

*Vipra* said: “In the lineage of *Bhrigu* there was a highly acclaimed *brahmin* by the name of *Sumati*. O knower of *dharmā*! I am his son. I live in *Anga*. There is a king of *Vanga* by the name of *Kirtidhwaja*. O sage! My pride was shattered in his house for the sake of *Jyotisha*. I have come here to learn the essence of the principles of *Jyotisha*. O illustrious one! Have mercy on me! I am distressed. Grant me refuge.”

द्विजस्य वचनं श्रुत्वा महाकारुणिको मुनिः। उवाच वचनं रम्यं द्विजसंतोषकारकं॥७॥

Hearing the words of the *dwija*, the highly compassionate sage spoke words which were pleasant and brought solace to the *dwija*.

मुनिरुवाच

पाठयिष्यामि भो ब्रह्मन्त्यज चिंतां सुदुस्तरां। ब्राह्मणैः सर्वथा पूज्यं वेदनेत्रं च ज्योतिषं॥८॥

माघमासे सिते पक्षे पंचम्यां पौष्णतारके। गुरुवासरसंयुक्ते मुहूर्ते चास्ति सुव्रत॥९॥

मासमेकं प्रतीक्षस्व ततो वै पाठयाम्यहं।

The sage said: “O *Brahmin*! I shall teach you. Forsake your invincible worry. *Jyotisha*, the eyes of the *Vedas*, is worshipping in every way by the *brahmins*. O the one with good vows! There is an auspicious *muhurata* in the month of *Magha*, on Thursady, the fifth day of the bright fortnight when Moon is in the *Pushya* constellation. Wait for one month. Then I shall definitely teach you.”

शिव उवाच

इति मुनिवचः श्रुत्वा धन्यं मत्वा तथात्मना॥१०॥

परमं हर्षमापेदे नत्वाथ शिरसा मुनिं। ततोत्थितो द्विजवरो रमयामास तत्र वै॥११॥

गुरुसेवारतो नित्यं तदाज्ञा निरतः सदा। भक्षयन्फलमूलानि निवासस्तत्र चाकरोत्॥१२॥

*Shiva* said: Hearing these words of the sage, the *dwija* became elated and considered himself blessed. Then that best of *dwijas* bowed his head down to the sage, got up and spent his time there itself. He constantly dedicated himself to the service of his teacher and followed his orders. Eating fruits and roots, he stayed there itself.

एवं मासगते काले सुजन्मा सर्वधर्मवित्। मुहूर्ते चैव संप्राप्ते संपूज्य विधिवन्मुनीन्॥१३॥

इति मंत्रं समुच्चार्य गुरुं नत्वा पुनः पुनः। प्रहृष्टमानसो भूत्वा त्यक्तलोभसुखादयः॥१४॥

अज्ञानध्वांतविध्वंसभास्करः प्रणतार्तिहृत्। प्रसीद मुनिशार्दूल करुणायुग्दगेक्षण॥१५॥

नमस्तस्मै भगवते बोधरूपाय सर्वदा। परमानंदकंदाय गुरवेऽज्ञानध्वंसिने॥१६॥

When one month had passed in this way and the *muhurata* had arrived, *Sujanma*, the knower of all *dharmas*, having rejected greed, worldly comfort etc with a pleased mind bowed down to his *guru* again and again and worshipped him as per injunctions with the following mantra - “O the Sun who destroys the darkness of ignorance! O the one who takes away the sorrow of ones who bow down to him! O the lion amongst sages! O the one whose eyes are filled with compassion! Be pleased. Salutations always to him who is the Lord, who is of the nature of consciousness, who is the abode of supreme happiness, who is the teacher, who destroys the darkness of ignorance.”

इत्युक्तः स सुसंहृष्टो मुनिस्तत्त्वविदां वरः। अथोपादिश्यत् शास्त्राणां सारं यज्योतिषं शुभं॥१७॥

His having spoken thus, the pleased sage, the best amongst the knower of *tattvas*, taught the auspicious *Jyotisha* which is the essence of the *shastras*.

शुक्लांबरधरं विष्णुं शुक्लांबरधरां गिरं। प्रणम्य पांचजन्यं च वीणां याभ्यामिदं ततं॥१८॥

सूर्यं नत्वा ग्रहपतिं जगदुत्पत्तिकारणं। वक्ष्यामि वेदनयनं यथा ब्रह्ममुखाच्छ्रुतं॥१९॥

After saluting *Vishnu* wearing white robes, *Saraswati* wearing white robes, after saluting *Panchajanya* (the conch of *Vishnu*) and the lute (of *Saraswati*) - the two by which this entire universe is pervaded, after bowing down to the Sun, the lord of the planets and the cause of the origin of the world, I shall speak (*Jyotisha*) the eye of the Vedas, as heard from the mouth of *Brahma*.

**Chandrashekhars Comments:** Veena is lute, it is also one of the words that indicates seven planets and here that must be the meaning.

**VK:** Both the conch as well as the lute symbolize sound. I feel that instruments which represent sound, which is the means of instruction, are being saluted here.

शांताय गुरुभक्ताय ऋजवे चिरवासिने। आस्तिकाय प्रदातव्यं ततः श्रेयो ह्यवाप्स्यति॥२०॥

न देयं परशिष्याय नास्तिकाय शठाय च। दत्ते प्रतिदिनं दुःखं जायते नात्र संशयः॥२१॥

The knowledge of *Jyotisha* should be given to the one who is *peaceful*, *devoted* to his *teacher*, *straightforward*, *who shall stay for long* (to acquire the entire knowledge) and who *believes* in *God*. Then one shall certainly obtain merit. *It should not be given to the student of another teacher*, to the one who is an atheist and to the *one who is crooked*. If this *knowledge is given to such a disciple then sorrows appear day after day – there is no doubt about this*.

एकोऽव्यक्तात्मको विष्णुरनादिः प्रभुरीश्वरः। शुद्धः समो जगत्स्वामी निर्गुणः त्रिगुणान्वितः॥२२॥

संसारकारणः श्रीमान्नमितात्मा (च) प्रतापवान्। एकांशेन जगत्सर्वं सृजत्यवति लीयते॥२३॥

*Vishnu* is the non-dual, unmanifested, beginningless, powerful, lordly, pure, constant, lord of the world, devoid of the *gunas* (in the unmanifested form), comprised of the three *gunas* (in

the manifested form), the cause of the world, glorious, unlimited in form and endowed with affluence. Through merely a part of his power he creates, sustains and destroys the world.

त्रिपादं तस्य देवस्य ह्यमृतं तत्त्वदर्शिनः। विदेति(विदन्ति?) तत्प्रमाणं च सप्रधानं तथैकपात्॥२४॥

Three-quarters of that God are indestructible. The knowers of the *tattvas* know it along with the remaining quarter which is called *Pradhana* (or *Prakriti*).

**Commentary:** One may want to compare what is being said in these verses with the following two verses from the celebrated *Purusha Sukta* of the *Rig Veda*:

एतावानस्य महिमातो ज्यायांश्च पूरुषः। पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि॥३॥

त्रिपादूर्ध्व उदैत्युरुषःपादोऽस्येहाभवत्युनः। ततो विष्वङ्माक्रामत्साशनानशने अभि॥४॥

“This much is only the greatness of the *Purusha*. The *Purusha* himself is much greater than it. One quarter of the *Purusha* is the entire group of living beings. The remaining three quarters are imperishable and exist above in the sky. The *Purusha* ascended above with three quarters of its part. One quarter of its part manifested here in the tangible world. From this one quarter the entire universe, along with conscious and unconscious entities, came into existence.”

The reference in the *sukta* is to the beginning of creation when the *Purusha* divided itself into two parts. From one-fourth part the visible and perishable world of living and non-living beings came into existence while the remaining imperishable part *ascended* above. These are the two parts of *Vishnu* being spoken of in this shloka. The shloka says that the enlightened beings possess full knowledge of both these parts.

व्यक्ताव्यक्तात्मको विष्णुर्वासुदेवेति गीयते। यदव्यक्तात्मको विष्णुर्द्वयशक्तिसमन्वितः॥२५॥

व्यक्तात्मकस्त्रिशक्तिभः संयुतोऽनंतशक्तिमान्।

*Vishnu*, in the form which is manifest as well as unmanifest, is known as *Vasudeva*<sup>1</sup>. The unmanifest *Vishnu* is endowed with two kinds of energies while the manifested *Vishnu* is endowed with *three kinds of energies* and is infinitely powerful.

सत्त्वप्रधाना श्रीः शक्तिर्भूशक्तिश्च रजो गुणा॥२६॥

या शक्तिस्तृतीया प्रोक्ता नीलाख्या तमरूपिणी।

The energy named *Shri* is dominated by *Sattva*, the energy names *Bhoo* is dominated by *Rajas* and the third energy called *Nila* is dominated by *Tamas*.

वासुदेवश्चतुर्द्धाभूच्छ्रीशक्त्या प्रेरितो यदा॥२७॥

संकर्षणश्च प्रद्युम्नो ह्यनिरुद्धेति मूर्तिधृक्।

<sup>1</sup> **Chandrashekhar's comment:** I think what is meant is that the unmanifest form of the Lord is called as Vishnu and the manifest one is called Vasudev.

Inspired by the energy *Shri*, *Vishnu* divided himself four-fold. He assumed four forms (the three additional ones) named *Sankarshana*, *Pradyumna* and *Aniruddha*. (That is He retained one imperceptible form of himself and assumed three others forms which were respectively conjoined with the three *shaktis*. And thus he became perceptible.)

तमःशक्त्यान्वितो विष्णुर्देवः संकर्षणाभिधः ॥ २८ ॥

प्रद्युम्नो रजसा शक्त्यानिरुद्धः सत्त्वया युतः।

Lord *Vishnu*, accompanied by the power *Tamas*, became *Sankarshana*. He became *Pradyumna* accompanied by *Rajas* and *Aniruddha* accompanied by *Sattva*.

महा(न)संकर्षणाज्जातः प्रद्युम्नो यदहंकृतिः ॥ २९ ॥

अनिरुद्धात्स्वयं जातो ब्रह्माहंकारमूर्तिधृक्।

*Mahattattva* emerged from *Sankarshana*. *Ahamkara* emerged from *Pradyumna*. From *Aniruddha* emerged the form of *Brahmahamkara*.

सर्वेषु सर्वशक्तिश्च स्वशक्त्यधिकया युतः ॥ ३० ॥

All energies are present in all forms but each form is dominated by its own power.

अहंकारस्त्रिधा भूत्वा सर्वमेतदविस्तरत्। सात्त्विको राजसश्चैव तामसश्चेत्यहंकृतिः ॥ ३१ ॥

*Ahamkara* divided itself three-fold and permeated everything. *Saatvika*, *Rajasik* and *Taamasik* – these were the three divisions of *Ahamkara*.

देवा वैकारिकाज्जातास्तैजसादिन्द्रियाणि च। तामसाच्चैव भूतानि खादीनि स्वस्वशक्तिभिः ॥ ३२ ॥

The gods emerged from *Vikara* (*sattva*), the sense organs emerged from *Tejas* (*Rajas*) and the five elements sky etc emerged from *Tamas* together with their own powers.

श्रीशक्त्या सहितो विष्णुः सदा पाति जगत्त्रयं।

भूशक्त्या सृजते विष्णुर्नीलशक्त्या च हन्ति हि ॥ ३३ ॥

*Vishnu*, accompanied with the power *Shri*, always protects the world; accompanied by the power *Bhoo* he creates and accompanied by the power *Nila* he destroys.

सर्वेषु चैव जीवेषु परमात्मा विराजते। सर्वं हि यदिदं ब्रह्म(न) स्थितं हि परमात्मनि ॥ ३४ ॥

The Supreme Soul resides in all the beings. O *Brahmin*!<sup>1</sup> Whatever exists is situated in the Supreme Soul.

<sup>1</sup> CS: The word is *Brahmasthanam*. So perhaps what this means is that whatever exists in this loka is the absolute one that is the Parmaatmaa.

सर्वेषु चैव जीवेषु स्थितं ह्यंशद्वयं क्वचित्। जीवांशमधिकं तद्वत्परमात्मांशकोऽधिकः ॥ ३५ ॥

The two parts (*jiva* and *paramatma*) are situated in all beings. In some the *jiva* part dominates and similarly in some the *paramatma* part dominates.

सूर्यादयो ग्रहाः सर्वे ब्रह्माकामद्विषादयः। एते चान्ये च बहवः परमात्मांशकाधिकाः ॥ ३६ ॥

All the planets like Sun etc and gods like *Brahma*, *Shiva* etc – these and many others are dominated by the *paramatma* part.

शक्तयश्च तथैतेषामधिकांशाः श्रियादयः। अन्यासु स्वस्वशक्तीषु ज्ञेया जीवांशकाधिकाः ॥ ३७ ॥

And their powers or consorts like *Lakshmi* etc are also dominated by *paramatma* part. In the powers or consorts of other (gods) the *jiva* part should be known to be dominant.

शिव उवाच

इति श्रुत्वा द्विजवरः सुजन्मा प्रश्नकोविदः। किञ्चित्संदेहमापन्नः पुनः प्रोवाच तं मुनिं ॥ ३८ ॥

*Shiva* said: Hearing this, *Sujanma*, the best amongst *dwijas* and adept in asking questions, succumbed to a doubt and spoke again to that sage.

विप्र उवाच

रामकृष्णादयो ये च ह्यवतारा रमापतेः। तेषु(तेऽपि?) जीवांशसंयुक्ताः किं वा ब्रूहि मुनीश्वर ॥ ३९ ॥

*Vipra* said: Were the incarnations of *Vishnnu* like *Rama*, *Krishna* etc also constituted of the Jiva *part*? O lord of sages! Tell this to me.

मुनिरुवाच

रामः कृष्णश्च भो विप्र नृसिंहः शूकरस्तथा। एते पूर्णावताराश्च ह्यन्ये जीवांशकान्विताः ॥ ४० ॥

The sage said: O *Vipra*! *Rama*, *Krishna*, *Nrisimha* and *Shukara* – these were *purnavataras* (that is contained only the *paramatma* part). Others were accompanied by the *jiva* part.

अवताराण्यनेकानि ह्यजस्य परमात्मनः। जीवानां कर्मफलदो ग्रहरूपी जनार्दनः ॥ ४१ ॥

The unborn Supreme Soul has many *avatars*. *Janardana* (an epithet of *Vishnu* meaning exciting or agitating men) in the form of planets grants the fruits of *karma* to the beings.

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**VK:** This verse is also found in BPHS 1.21 Where the word ब्रह्मन् is used to address the disciple. This also makes more sense. So I have corrected this verse based on BPHS.

दैत्यानां बलनाशाय देवानां बलवृद्धये। धर्मसंस्थापनार्थाय ग्रहाज्जाता इमे क्रमात्॥४२॥

रामावतारः सूर्यस्य चंद्रस्य यदुनायकः। नृसिंहो भूमिपुत्रस्य बुद्धः सोमसुतस्य च॥४३॥

वामनो विबुधेज्यस्य भार्गवो भार्गवस्य च। कूर्मो भास्करपुत्रस्य सैहिकेयस्य शूकरः॥४४॥

केतोर्मीनावतारश्च ये चान्ये तेऽपि खेटजाः।

These incarnations of *Vishnu* were born from the planets in sequence for the sake of destroying the power of demons, for enhancing the power of gods and for establishing righteousness. *Rama* was an *avatara* of Sun, *Krishna* of Moon, *Nrisimha* of Mars, *Buddha* of Mercury, *Vamana* of Jupiter, *Parashurama* of Venus, *Kurma* of Saturn, *Shukara* of Rahu and *Meena* of Ketu. The remaining *avatars* were also born from the planets.

परमात्मांशमधिकं येषु ते खेचराभिधः॥४५॥

जीवांशमधिकं येषु जीवास्ते वै प्रकीर्तिताः।

The *avatars* which have a predominance of the *paramatma* part are called *Khecharas* (that is gods, literally meaning moving in the sky) and those which have a predominance of the *jiva* part are called *Jivas*.

सूर्यादिभ्यो ग्रहेभ्यश्च परमात्मांशनिःसृताः॥४६॥

रामकृष्णादयः सर्वे ह्यवतारा भवन्ति वै। तत्रैव ते विलीयन्ते पुनः कार्योत्तरे सदा॥४७॥

जीवांशा निःसृतास्तेषां तेभ्यो जाता नरादयः। तेऽपि तत्रैव लीयन्ते तेऽव्यक्ते समयन्ति हि॥४८॥

From the planets Sun etc the *paramatma* part emerges and the *avatars* like *Rama*, *Krishna* etc come into existence. After their work is over they always merge there itself (in the respective planets from where they emerged). The *jiva* parts of the planets emerge and human beings etc come into existence. They also merge there itself (in the respective planets from where they emerged). And they (the planets) merge into the *Avyakta* (the unmanifest).

इदं यत्कथितं विप्र सर्वं यस्मिन्भवन्ति च। भूतान्यपि भविष्यन्ति तज्ज्ञः सर्वज्ञतामियात्॥४९॥

O *Vipra*! I have said to you that in which everything is, was and shall be. The one who knows this shall acquire omniscience.

विना तज्ज्योतिषं नान्यो ज्ञातुं शक्यति कर्हिचित्। तस्मादवश्यमध्येयं ब्राह्मणैश्च विशेषतः॥५०॥

Without knowing this, one cannot know *Jyotisha* in any way. Therefore it must be read, especially by *Brahmins*.



यो द्विजः शास्त्रमज्ञात्वा ज्योतिषं खलु निंदति। रौरवं निरयं भुक्त्वा चांधत्वमन्यजन्मनि॥५१॥

The *dwija* who does not know the science of *Jyotisha* and blames it, he suffers in the hell names *Raurava* and is born blind in another birth.

श्रीशिव उवाच

इत्युपदिश्य भगवांल्लोमशो द्रुहिणात्मजः। आदौ तु जातकं सम्यक्प्रवक्तुमुपचक्रमे॥५२॥

*Shiva* said: Having instructed in this way in the beginning, lord *Lomasha*, the son of *Brahma*, commenced to speak the *Jataka* formally.

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां श्रीशिवपार्वतीसंवादे प्रथमोत्थाने पंचमोऽध्यायः॥५॥

||Thus ends the fifth chapter in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses.||

## Chapter 6

मुनिरुवाच

मेषो वृषश्च मिथुनः कर्कः सिंहः कुमारिका। तुलालिधनुषो नक्रः कुंभमीनौ ततः परं॥१॥

यदव्यक्तात्मको विष्णुः कालरूपी जनार्दनः। तस्यांगानि निबोध त्वं क्रमाद्वादशराशयः॥२॥

The sage said: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Saggitarius, Capricorn, Aquarius and Pisces – know these twelve signs to be the limbs of *Janardana* as time personified, which is the *unmanifest* form of *Vishnu*.

शीर्षाननौ तथा बाहू हृत्कोडकटिबस्तयः। गुह्योरुयुगले जानुयुगले जंघके तथा॥३॥

चरणौ द्वौ तथा लग्नात् ज्ञेयाः शीर्षादयः क्रमात्।

Head, face, the two hands, heart, chest, hip<sup>1</sup>, abdomen, private parts, the two thighs, the two knees, the two ankles and the two feet are the limbs signified in sequence by the twelve houses beginning with the ascendant.

चरस्थिरद्विस्वभावाः क्रूराक्रूरौ नरस्त्रियौ॥४॥

<sup>1</sup> Chandrashekhhar's comment: Though Kati does mean hips, KatiH means waist and that is more appropriate here, looking at physiology of Kalpurusha.

पित्तानिलत्रिधात्वैक्यं श्लेष्मकाश्च क्रियादयः।

The signs beginning from Aries are movable, fixed and dual; cruel and gentle; male and female in a cyclic sequence. *Pitta* (bile), *Vata* (air), *Tridosha* (mixed) and *Kapha* (phlegm) are the tempers of the signs in a cyclic sequence.

रक्तवर्णो बृहद्गात्रश्चतुष्पाद्रात्रिविक्रमि ॥५॥

पूर्ववासी नृपज्ञातिः शैलचारी रजोगुणी। पृष्ठोदयी पावकी च मेषराशिः कुजाधिपः ॥६॥

Aries is red in colour, has a large body, is four-footed, is strong during the night, resides in the east, belongs to the kingly class, resides on mountains, is dominated by the *Rajas* guna, rises with its back, is dominated by the fire element and has Mars as its lord.

श्वेतः शुक्राधिपो दीर्घश्चतुष्पाच्छर्वरीबली। याम्ये ग्राम्यो वणि(ग) भौमि रजो पृष्ठोदयी वृषः ॥७॥

Taurus is white in colour, has Venus as its lord, is tall, is four-footed, is strong during the night, resides in the south, resides in villages, belongs to the class of businessmen, is dominated by the earth element, is dominated by the *Rajas* guna and rises with its back.

शीर्षोदयी नृमिथुनं सगदं च सवीणकं। प्रत्यक्तमो द्विपाद्रात्रिबली ग्राम्यो ब्रजोऽनिला ॥८॥

समगात्रो हरिद्वर्णो मिथुनाख्यो बुधाधिपः।

Gemini rises with its head, indicates a pair of humans (male and female) holding a mace and a lute, resides in the west, is dominated by *Tamas* guna, is two-footed, is strong during the night, resides in villages, belongs to the *vraja* (shudra?) class, is dominated by the air element, has an even body, is light green in colour and has Mercury as its lord.

पाटलोऽप्यवनीचारी ब्राह्मणो निशिवीर्यवान् ॥९॥

बहुपादुत्तरस्थौल्यतनुः सत्त्वगुणी जली। पृष्ठोदयी कर्कराशिर्मृगांकोऽधिपतिः स्मृतः ॥१०॥

Cancer is pale pink in colour, roams on earth<sup>1</sup>, belongs to the *Brahmin* class, is strong during the night, is many-footed, resides in the north, has a bulky body, is dominated by *Sattva* guna, is dominated by the water element, rises with its hind quarter and has Moon as its lord.

सिंहः सूर्याधिपः सत्त्वश्चतुष्पात्क्षत्रियोऽनलः। शीर्षोदयी बृहद्गात्रः पांडुः पूर्वे द्युवीर्यवान् ॥११॥

<sup>1</sup> CS: Vana means forest or distant lands. So roaming on the earth may not be correct translation.

VK: It is अवनीचारी and not वनचारी. So roaming on earth could be appropriate though BPHS says वनचारी in 4.10.

Leo has Sun as its lord, is dominated by *Sattva* guna, is four-footed, belongs to the *kshatriya* class, is dominated by the fire element, rises with its head, has large limbs, is pale in colour, resides in the east and is strong during the day.

पार्वतिश्चाथ कन्याख्या राशिर्दिनबलान्विता। शीर्षोदया च मध्यांगा द्विपाद्याम्यचरा च सा॥१२॥

ससस्यदहना वैश्या चित्रवर्णा प्रभंजिनी। कुमारी तमसा युक्ता बालभावा बुधाधिपा॥१३॥

Virgo roams on mountains, it is strong during the day, rises with its head, has limbs of medium size, is two-footed, resides in the south, represents a *vaishya* that is the business class, is a virgin holding grains and fire, is multi-coloured, *is dominated by the air element*, is a virgin, is dominated by *Tamas* guna, it represents the stage of childhood and has Mercury as its lord.

**Chandrashekhars Comments:** It should be noted that allotment of elements to rashi differs in different astrological texts, hence the difference between the elements allotted to Rashis in Lomasha Samhita and BPHS. Some are of the opinion that beginning from Aries they are of the order Fire, Earth, Air and Water, in a cyclical fashion till it ends on Pisces being of water element (Parashara). Others opine that it is Fire, Air, Earth and Water that is the correct order. I am personally of the opinion that the elements are as follows: Aries-Fire, Taurus-Earth, Gemini-Earth (Rudrabhatta's opinion) Cancer-Water, Leo-Fire, Virgo-Earth, Libra-Earth, Scorpio-Earth and fire, Sagittarius-Fire, Capricorn-first half-Earth and second half-Water, Aquarius-Air and Pisces-Water.

शीर्षोदया द्युवीर्याढ्या तौली कृष्णा रजोगुणी। पश्चिमेन्दूदचरो(पश्चिमे भूचरो?) घाती शूद्रो

मध्यतनुर्द्विपात्॥१४॥

शुक्राधिपोऽथ स्वल्पांगो बहुपाद्वाह्मणो जली।

Libra rises with its head, is strong during the day, is black in colour, is dominated by *Rajas* guna, resides in the west, roams on the earth, is a killer, belongs to the *shudra* class, has a medium sized body, is two-footed, has Venus as its lord, has small limbs, is many-footed, represents a *Brahmin* and is dominated by the water element.<sup>1</sup>

सौम्यस्थो दिनवीर्याढ्यः पिशंगो जलभूचरः॥१५॥

<sup>1</sup> **CS:** There is something wrong in the word *Ghati* and it happens to be *GhaTi* then this could mean one who is ever busy, which may be more appropriate. There is certainly something wrong with the word as the word in the manuscript is *pashcimendudacaro*. And *acharo* would mean one who does not move. Again the *du* in *Indu* is *dIrgha* so it may mean *udacaro* and could relate to the jataka liking to roam around in leaps and bounds. This does suit the chara nature of Tula Rāshi. Then *pashcimendu* means that it is powerful in the west, which makes more sense.

**VK:** This shloka also occurs in BPHS 4.15,16 where Mr. Santhanam has translated *घाती* as mischevious or destructive. BPHS also says *पश्चिमे भूचरो* instead of *पश्चिमेन्दूदचरो*.

रोमस्वाढ्योऽतितीक्ष्णांगो वृश्चिकश्च कुजाधिपः।

Scorpio resides in the north, is strong during the day, is tawny in colour, resides in water and land, has a hairy body, has sharp limbs and has Mars as its lord.

पृष्ठोदयी त्वथ धनुर्गुरुस्वामी च सात्त्विकः॥१६॥

पिंगलो निशिवीर्याढ्यो पावकी क्षत्रियो द्विपात्। आदावंते चतुष्पादः समगात्रो धनुर्धरः॥१७॥

पूर्वस्थो वसुधाचारी तेजवान्पृष्ठजोद्गमी।

Saggitarius rises with its hindquarter, has Jupiter as its lord, is dominated by *Sattva* guna, is golden in colour, is strong during the night, is dominated by the fire element, belongs to the class of warriors, is two-footed in the beginning and four-footed in the end, has even sized limbs, holds a bow, resides in the east, roams on earth and is full of spiritual valour.

मंदाधिपस्तमी भौमी याम्ये द्विनिशिवीर्यवान्॥१८॥

पृष्ठोदयी बृहद्गात्रः कर्बुरो वनभूचरः। आदौ चतुष्पादंते तु विपदो जलगो मतः॥१९॥

Capricorn is lorded by Saturn, is dominated by *Tamas* guna, is dominated by the earth element, resides in the South, is strong during night, rises with its back, has large limbs, is variegated in colour, roams about in forests and lands, its first half is four-footed and the second half is footless and moves about in water.

कुंभः कुंभी नरै वभू(बभ्रू) वर्णो मध्यतनुर्द्विपात्। द्युवीर्यो जलमध्यस्थो वाती शीर्षोदयी तमी॥२०॥

शूद्रः पश्चिमदेशस्य स्वामी दैवाकरिः स्मृतः।

Aquarius is represented by a man holding a water-pot, is brown in colour, has a body of medium built, is two-footed, is strong during the day, resides in the middle of water, is dominated by the air element, rises with its head, is dominated by *Tamas* guna, belongs to the *shudra* class, resides in the west and its lord is Saturn.

मीनौ पुछास्यसंलग्नौ मीनराशिर्दिवाबली॥२१॥

जली सत्त्वगुणाढ्यश्च स्वछो(स्थो?) जलचरो द्विजः। अपदो मध्यदेही च सौम्यस्थो

ह्युभयोदयी॥२२॥

सुराचार्याधिपश्चास्य राशिनां गदितं मया।

Pisces is represented by two fishes joined at their tail and face, is strong during the day, is dominated by the water element, is dominated by *Sattva* guna, is pure, roams in clean water,

belongs to the *Brahmin* class, is footless, has a medium body, resides in the north, rises with both head and hind quarters and its lord is Jupiter. Thus I have mentioned the characteristics of the signs.

त्रिंशद्भाग्मात्मको राशिः स्थूलः सूक्ष्मफलाय च॥२३॥

वर्गाः षोडशसंख्याता ब्रह्मा लोकपितामहः। तानहं संप्रवक्ष्यामि सौमतेय शृणुष्व हि॥२४॥

A full sign has thirty *bhagas* for ascertaining finer results. Sixteen *vargas* have been spoken by *Brahma*, the forefather of the world. I shall now explain them to you, O *Saumateya*! So listen (carefully).

क्षेत्रं होरा च द्रेष्काणस्तुर्याशः सप्तमांशकः। नंदांशौ दशमांशश्च सूर्याशः षोडशांशकः॥२५॥

विंशांशो वेदबाहुंशो भांशस्त्रिणांशकस्ततः॥२६॥

खवेदांशोऽक्षवेदांशौ षष्ठ्यंशश्च ततः परं।

*Kshetra* (D-1), *Hora* (D-2), *Dreshkana* (D-3), *Turyansha* (D-4), *Saptamsha* (D-7), *Nandamsha* (D-9), *Dashamsha* (D-10), *Suryamsha* (D-12), *Shodashamsha* (D-16), *Vimshansha* (D-20), *Vedabahuamsha* (D-24), *Bhamsha* (D-27), *Trimshansha* (D-30), *Khavedamsha* (D-40), *Akshavedamsha* (D-45) and *Shashtiamsha* (D-60).

Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju

## D-1

Signs	1	3	5	7	9	11	2	4	6	8	10	12
Deva (15)	Su	Su	Su	Su	Su	Su	Mo	Mo	Mo	Mo	Mo	Mo
Pitri (15)	Mo	Mo	Mo	Mo	Mo	Mo	Su	Su	Su	Su	Su	Su

## D-2

1	2	3	4	5	6	7	8	9	10	11	12
Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju
Su	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo

Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me	Ve	Ma
----	----	----	----	----	----	----	----	----	----	----	----

## D-3

तत्क्षेत्रं तस्य खेटस्य राशेर्यो यस्य नायकः ॥२७॥

सूर्येन्दोर्विषमे राशौ समे तद्विपरीतकं। पितरश्चंद्रहोरेशाः देवाः सूर्याश्च(सूर्यस्य) कीर्तिताः ॥२८॥

The *khestra* is ruled by that planet who is the lord of that sign. Sun and Moon are the lords (of a *Hora*) in odd signs. In even signs their order is reversed. The *Pitris* are the deities of the Moon's *hora* while *Devas* are the deities of the Sun's *hora*.

द्विभागं चात्र होराख्यं दृक्संज्ञं त्रितयांशकं। स्वपंचनवपानां च विषमेषु समेषु च ॥२९॥

नारदागस्तिदुर्वासाः द्रेष्काणेशाश्चरादयः।

*Hora* is half of a sign. *Dreshkana* is one-third of a sign. Lords of the own sign, fifth sign and ninth sign are the lords of the three *Dreshkanas* in odd as well as even signs. *Narada*, *Agastya* and *Durvasa* are the deities of the *Dreshkanas* in movable and other signs.

Signs	1	2	3	4	5	6	7	8	9	10	11	12
1 <sup>st</sup> Sanaka 7-30	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju
2 <sup>nd</sup> Sananda 15	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me
3 <sup>rd</sup> Sanatkumara 22-30	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me
4 <sup>th</sup> Sanatana 30	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju

## D-4



स्वर्क्षादिकेन्द्रपतयस्तुर्याशेशः क्रियादयः ॥ ३० ॥

शनदैकश्च(सनकश्च) सनंदश्च कुमारश्च सनातनः। तेषामधीशां क्रमशो नगांशोऽथ प्रचक्षते ॥ ३१ ॥

Beginning with the sign itself, the lords of the four quadrants are the lords of the *Turyamshas* in signs beginning with Aries. *Sanaka*, *Sanandana*, *Sanatkumara* and *Sanatana* are their deities in sequence. Now *Saptamsha* is being described.

Signs	1	2	3	4	5	6	7	8	9	10	11	12
1 <sup>st</sup> 4-17	Ma	Ma	Me	Sa	Su	Ju	Ve	Ve	Ju	Mo	Sa	Me
2 <sup>nd</sup> 8-34	Ve	Ju	Mo	Sa	Me	Ma	Ma	Me	Sa	Su	Ju	Ve
3 <sup>rd</sup> 12-51	Me	Sa	Su	Ju	Ve	Ve	Ju	Mo	Sa	Me	Ma	Ma
4 <sup>th</sup> 17-8	Mo	Su	Me	Ma	Ma	Me	Sa	Su	Ju	Ve	Ve	Ju
5 <sup>th</sup> 21-25	Su	Ju	Ve	Ve	Ju	Mo	Sa	Me	Ma	Ma	Me	Sa
6 <sup>th</sup> 25-42	Me	Ma	Ma	Me	Sa	Su	Ju	Ve	Ve	Ju	Mo	Sa
7 <sup>th</sup> 30	Ve	Ve	Ju	Mo	Sa	Me	Ma	Ma	Me	Sa	Su	Ju

## D-7

विषमे स्वक्रमेणैव सप्तमात्समभेऽधिपः। क्षारेक्षीरौ च दध्याज्यौ तथेक्षुरससंभवः ॥ ३२ ॥

मद्यशुद्धजलावोजे समे शुद्धजलादिकात्।

In odd signs begin with own sign and in even signs begin with the seventh sign. In odd signs (the deities of the divisions are) *Khshara*, *Ksheera*, *Dadhi*, *Aajya*, *Ikshu-Rasa*, *Madya* and *Shuddha-Jala*. In even signs begin with *Shuddha-Jala* in reverse order.

Signs	1	2	3	4	5	6	7	8	9	10	11	12
1 <sup>st</sup>	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo



3-20												
2 <sup>nd</sup> 6-40	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su
3 <sup>rd</sup> 10-00	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me
4 <sup>th</sup> 13-20	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve
5 <sup>th</sup> 16-40	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma
6 <sup>th</sup> 20-00	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju
7 <sup>th</sup> 23-20	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa
8 <sup>th</sup> 26-40	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa
9 <sup>th</sup> 30-00	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju

## D-9

स्वभाच्चरे स्थिरे धर्मात्पंचमाद्विस्वभावके ॥ ३३ ॥

देवनृराक्षसाश्चैव चरादिषु गृहेषु च।

(Now *Navamsha* is being described.) In moving signs being with the own sign, in fixed signs begin with the ninth sign and in dual signs begin with the fifth sign. *Devas*, *Nri* (humans) and *Rakshasas* are the deities (of the *amshas*) in signs beginning with movable signs.

दशमांशाधिपा ज्ञेयाः स्वस्थानाद्विषमे समे ॥ ३४ ॥

धर्मेश्वरादिकाः प्रोक्तास्तेषामीशा प्रचक्षते। पूर्वादिदशदिक्पाला इन्द्राग्नियमराक्षसाः ॥ ३५ ॥

वरुणो मारुतश्चैव कुबेरेशानपद्मजाः। अनंतश्च क्रमादोजे समे वामक्रमेण ते ॥ ३६ ॥

In odd signs the lords of the *Dashamsha* begin with the own sign while in even signs they begin with the ninth sign. Their deities are now being mentioned. In odd signs the *Dikpalas*

beginning from the east – *Indra, Agni, Yama, Rakshasa, Varuna, Maruta, Kubera, Ishana, Padmaja* (or *Brahma*) and *Ananta*. In even signs the order is reversed.

### स्वभात्सूर्याशकेशा स्युर्गणेशाश्विनमाहयः।

The lords of the *Suryamshas* (D-12) begin with the own sign. *Ganesha, Ashwini Kumaras, Yama* and *Ahi* are the deities (in a cyclic order).

### मेषात्सिंहाद्वयाच्चैव चरादिषु ग्र(गृ?)हेषु च॥३७॥

षोडशांशाधिपाः ज्ञेया ब्रह्माविष्णवेशभास्कराः। विषमे व्यत्ययाद्युग्मे विंशांशेशा वदामि ते॥३८॥

Lords of *Shodashamshas* begin from Aries, Leo and Sagittarius in movable signs, fixed signs and dual signs, respectively. *Brahma, Vishnu, Isha*<sup>1</sup> and *Bhaskara* (Sun) are the deities in odd signs while in even signs the order is reversed. Now I shall tell you the lords of the *Vimshamshas*.

क्रिया(त) चरे स्थिरे चापान्मृगेन्द्रा(त) द्विस्वभावके। काली गौरी जया लक्ष्मी विजया विमला सती॥३९॥

तारा ज्वालामुखी श्वेता ललिता बगलामुखी। प्रत्यंगिरा शची रौद्री भवानी वरदा जया॥४०॥

त्रिपुरा सुमुखी चेति विषमे परिचिंतयेत्। समराशौ दया मेधा छिन्नशीर्षा पिशाचिनी॥४१॥

धूमावती च मातंगी बाला भद्रारुणानला। पिंगला छूछुका घोरा वाराही वैष्णवी सिता॥४२॥

भुवनेशी भैरवी च मंगला ह्यपराजिता। एता विंशति भागानामधिपा ब्रह्मणोदिताः॥४३॥

In movable signs begin from Aries; in fixed signs begin from Sagittarius and in dual signs begin from Leo. In odd signs the deities are 1. *Kali* 2. *Gauri* 3. *Jaya* 4. *Lakshmi* 5. *Vijaya* 6. *Vimala* 7. *Sati* 8. *Tara* 9. *Jvalamukhi* 10. *Shveta* 11. *Lalita* 12. *Balagamukhi* 13. *Pratyangira* 14. *Shachi* 15. *Raudri* 16. *Bhavani* 17. *Varada* 18. *Jaya* 19. *Tripura* and 20. *Sumukhi*. In even signs the deities are 1. *Daya* 2. *Medha* 3. *Chhinashirsha* 4. *Pishachini* 5. *Dhumavati* 6. *Matangi* 7. *Bala* 8. *Bhadra* 9. *Aruna* 10. *Anala* 11. *Pingala* 12. *Chuchuka* 13. *Ghora* 14. *Varahi* 15. *Vaishnavi* 16. *Sita* 17. *Bhuvaneshi* 18. *Bhairavi* 19. *Mangala* and 20. *Aparajita*. These are the twenty deities of the divisions spoken by *Brahma*.

सिद्धांशकानामधिपाः सिंहादोजभगे ग्रहे। कर्काद्युगमभगे खेटे स्कंधः(दः?) पर्शुधरोऽनलः॥४४॥

विश्वकर्मा भगो मित्रो मयोंऽतकवृषध्वजाः। गोविंदो मदनो भीमः सिंहादौ विषमे क्रमात्॥४५॥

कर्कादौ समभे भीमाद्विलोमेन विचिंतयेत्।

Lords of the *Siddhamshas* begin from Leo in odd signs and Cancer in even signs. In odd signs (for the divisions) beginning from Leo the deities are *Skanda, Parshudhara* (ie Parashurama),

<sup>1</sup> Chandrashekhar's comment: *Isha* is also one of the names of Lord Shiva and he is indicated here.

*Anala, Vishwakarma, Bhaga, Mitra, Maya, Antaka, Shiva, Govinda, Madana, Bhima.* In even signs (for the divisions) beginning with Cancer the deities begin from *Bhima* in the reverse direction.

मेघे मेषादृषे कर्कात्तुलतो मिथुने मृगात्॥४६॥

कर्कराशौ च भांशेशाः स्वत्रिकोणसमन्विताः। नक्षत्रेशास्तु भांशेशा भांशसंख्यस्वभात्क्रमात्॥४७॥

Divisions of *Bhamsha* begin from Aries in Aries, from Cancer in Taurus, from Libra in Gemini and Capricorn in Cancer. (For other signs) the lords of *Bhamshas* are identical to the lords of the *Bhamshas* of the sign in trine from it. Deities of the *Nakshatras* are the deities of the *Bhamsha*. (The lords of the *Bhamshas* are in the same order as those of the *Nakshatras*. Thus they begin from *Dasra, Yama, Agni* etc and end at *Pusha* for odd signs and reverse for even signs.)

त्रिंशांशेशाश्च विषमे कुजार्कीज्यज्ञभार्गवाः। पंचपंचाष्टसप्ताक्षा भागा व्यत्यततः समे॥४८॥

वह्निः समीरशक्रौ च धनदो जलदस्तथा।

In the odd signs the lords of the *Trimshamshas* are Mars, Saturn, Jupiter, Mercury and Venus. The divisions are of size five, five, eight, seven and five. They are reversed in even signs. *Vahni* (Agni), *Samira* (Vayu), *Indra, Dhanada* (Kubera) and *Jalada* (Varuna) (are the deities).

चत्वारिंशतिभागानामधिपा विषमे क्रमात्॥४९॥

विष्णुश्चेन्द्रो मरीचिश्च त्वष्टा धाता शिवो रविः। यमो यक्षेशगंधर्वौ कालो वरुण एव च॥५०॥

समभे तुलातो ज्ञेयाः स्वस्वाधिपसमन्विताः।

The lords of the forty divisions in odd signs begin from Aries. *Vishnu, Indra, Marichi, Tvashta, Dhata, Shiva, Sun, Yama, Yakshesha, Gandharva, Kala* and *Varuna* (are the deities in a cyclic fashion). In even signs the divisions begin from Libra along with their ruling lords.

तथाक्षवेदभागानामधिपाश्चरभे क्रियात्॥५१॥

स्थिरे सिंहाद्विस्वभावे चापाद्वणे(विधी?) शकेशवाः। ईशाच्युतसुरज्येष्ठा विष्णुकेशाश्चरादिषु॥५२॥

The lords of the *Akshavedamsha* begin from Aries in movable signs, from Leo in fixed signs and from Saggitarius in dual signs. The lords are *Brahma, Shiva* and *Vishnu* in movable signs, *Shiva, Vishnu* and *Brahma* (in fixed signs) and *Vishnu, Brahma* and *Shiva* (in dual signs).

षष्ठ्यंशकानामधिपः स्वराशेः परिचिंतयेत्। घोरराक्षसगीर्वाणाः कुबेरो राक्षसस्ततः॥५३॥

किंनरो भ्रष्टसंज्ञश्च कुलघ्नो विषबर्हिणः। माया प्रेतपुरीषौ च वरुणेंद्रकला(काला?)हयः॥५४॥

चंद्रकोमलसंज्ञौ च पद्माच्युतकशंकराः। देवाद्धौ कलिनाशश्च क्षितीशकमलाकरौ ॥५५॥

मंदजो मृत्युकालौ च दावाग्निर्घोरसंज्ञकः। यमघंटाख्यः कश्चैवामृतः पूर्णनिशाकरः ॥५६॥

विषदग्धः कुलांतश्च मुख्यो वंशक्षयस्तथा। उत्पातकालसौम्याख्याः कोमलः शीतलाभिधः ॥५७॥

करालदंष्ट्रश्चंद्रास्याः प्रवीणः कालपावकः। दंडभृन्निर्मलः सौम्यः क्रूरोऽतिशीतलोऽमृतः ॥५८॥

पयोधिभ्रमणाख्यौ च चंद्ररेखास्त्वयुग्मने(भे?)। समभे व्यत्यात् ज्ञेया वर्गाः षोडशकीर्तिताः ॥५९॥

The lords of the *Shastyamsha* begin from the sign itself. (In odd signs the deities are) 1. *Ghora* 2. *Rakshasa* 3. *Girvana* 4. *Kubera* 5. *Rakshasa* 6. *Kinnara* 7. *Bhrashta* 8. *Kulaghna* 9. *Visha* 10. *Barhina* 11. *Maya* 12. *Preta* 13. *Purisha* 14. *Varuna* 15. *Indra* 16. *Kala* 17. *Ahi* 18. *Candra* 19. *Komala* 20. *Padma* 21. *Achyuta* 22. *Brahma* 23. *Shankara* 24. *Deva* 25. *Ardha* 26. *Kali* 27. *Nasha* 28. *Kshitisha* 29. *Kamalakara* 30. *Mandaja* (or *Gulika*) 31. *Mrityu* 32. *Kala* 33. *Davagni* 34. *Ghora* 35. *Yamaghanata* 36. *Brahma* 37. *Amrita* 38. *Purnanishakara* 39. *Vishadagdha* 40. *Kulanta* 41. *Mukhya* 42. *Vamshakshaya* 43. *Utpaata* 44. *Kaala* 45. *Saumya* 46. *Komala* 47. *Shitala* 48. *Karaladamshtra* 49. *Chandrasya* 50. *Pravina* 51. *Kalapavaka* 52. *Dandabhrita* 53. *Nirmala* 54. *Saumya* 55. *Krura* 56. *Atishitala* 57. *Amrita* 58. *Payodhi* 59. *Bhramana* and 60. *Chandrarekha*.<sup>1</sup> The deities for the even signs are in the reverse order. Thus the *Shodashavargas* have been elaborated.

वर्गभेदानहं वक्ष्ये सौमतेयावधरय। षड्वर्गाः सप्तवर्गाश्च दिग्वर्गा नृपवर्गकाः ॥६०॥

O *Saumateya*! I shall now speak about the kinds of *vargas*. Listen. *Shadvarga*, *Saptavarga*, *Dashavarga* and *Shodashavarga* - (these are the kinds of *vargas*).

भवन्ति वर्गसंयोगे षड्वर्गे किंशुकादयः। द्वाभ्यां किंशुकनामा च त्रिभिर्व्यजनमुच्यते ॥६१॥

चतुर्भिश्चामराख्यं च छत्रं पंचभिरेव च। षड्भिः कुंडलयोगः स्यान्मुकुटाख्यं च सप्तभिः ॥६२॥

If there is a combination of *Vargas* in the *Shadvargas* then *Kimshuka* etc yogas manifest. By two combinations *Kimshuka*, by three *Vyanjana*, by four *Amara*, by five *Chatra*, by six *Kundala* and by seven *Mukuta*.

**Chandrashekhar's comment:** Combination of Varga means when a planet occupies identical Vargas in Varga charts.

<sup>1</sup> The list of these sixty deities in *BPHS* is a little different from what is mentioned here. The list is reproduced here for comparison 1. *Ghora*, 2. *Rakshasa*, 3. *Deva*, 4. *Kuber*, 5. *Yaksh*, 6. *Kindar*, 7. *Bhrasht*, 8. *Kulaghna*, 9. *Garal*, 10. *Vahni*, 11. *Maya*, 12. *Purishak*, 13. *Apampathi*, 14. *Marutwan*, 15. *Kaal*, 16. *Sarpa*, 17. *Amrit*, 18. *Indu*, 19. *Mridu*, 20. *Komal*, 21. *Heramba*, 22. *Brahma*, 23. *Vishnu*, 24. *Maheshwara*, 25. *Deva*, 26. *Ardr*, 27. *Kalinas*, 28. *Kshitees*, 29. *Kamalakar*, 30. *Gulika*, 31. *Mrityu*, 32. *Kaal*, 33. *Davagni*, 34. *Ghora*, 35. *Yama*, 36. *Kantak*, 37. *Suddh*, 38. *Amrit*, 39. *PurnaMoon*, 40. *Vishadagdha*, 41. *Kulanas*, 42. *Vamshakshaya*, 43. *Utpat*, 44. *Kaal*, 45. *Saumya*, 46. *Komal*, 47. *Sheetal*, 48. *Karaladamshtr*, 49. *Moonamukhi*, 50. *Praveen*, 51. *Kaalpavak*, 52. *2ndnayudh*, 53. *Nirmal*, 54. *Saumya*, 55. *Krur*, 56. *Atisheetal*, 57. *Amrit*, 58. *Payodhi*, 59. *Brahman*, 60. *MoonaRekha* (*InduRekha*)

सप्तवर्गेऽथ दिग्दर्शने पारिजातादिसंज्ञकाः। पारिजातं भवेद्वाभ्यामुत्तमं त्रिभिरुच्यते॥६३॥

चतुर्भिर्गोपुराख्यं च स्यात्सिंहासनं पंचभिः। पारावतं भवेत्षड्भिर्देवलोकं च सप्तभिः॥६४॥

वसुभिर्ब्रह्मलोकाख्यं भवति(नवभिः?) शक्रवाहनं। दिग्भिः श्रीधामयोगः स्यादथ षोडशवर्गके॥६५॥

In the *Saptavargas* and *Dashavargas* yogas named *Parijata* etc arise. By two combinations *Parijata*, by three *Uttama*, by four *Gopura*, by five *Simhasana*, by six *Paravata*, by seven *Devaloka*, by eight *Brahmaloka*, by nine *Shakravahana* and by ten *Shridhama*. Now combinations in *Shodashavarga* shall be explained.

भद्रकं च भवेद्वाभ्यां त्रिभिः स्यात्कुसुमाख्यकं। चतुर्भिर्नागपुष्पं स्यात्पंचभिः कंदुकाह्वयं॥६६॥

केरलाख्यं भवेत्षड्भिः सप्तभिः कल्पवृक्षकं। अष्टभिश्चंदन(चंदन?)वनं नवभिः पूर्णचंद्रकं॥६७॥

दिग्भिरुच्चैःश्रवानाम रुद्रैर्धन्वंतरिर्भवेत्। सूर्यकांतं भवेत्सूर्यैर्विधैः स्याद्विद्रुमाख्यकं॥६८॥

शक्रसिंहासनं शक्रैर्गोलोकं तिथिभिर्भवेत्। भूपैः श्रीवल्लभाख्यं स्याद्वर्गभेदैरुदाहृताः॥६९॥

By two combinations, *Bhadraka*, by three *Kusuma*, by four *Nagapushpa*, by five *Kanduka*, by six *Kerala*, by seven *Kalpavriksha*, by eight *Chandanavana*, by nine *Purnachandra*, by ten *Uccaihsrava*, by eleven *Dhanvantari*, by twelve *Suryakanta*, by thirteen *Vidruma*, by fourteen *Shakrasimhasana*, by fifteen *Goloka* and by sixteen *Srivallabha*. The various kinds of (combinations in) *Vargas* has been explained.

स्वोच्चमूलत्रिकोणस्वभवनाधिपतिस्तथा। स्वारूढात्केन्द्रनाथानां वर्गा ग्राह्याः सुधीमता॥७०॥

सप्तवर्गोद्भवाश्चान्ये स्वाधिमित्रांशकान्विताः।

Being in one's exaltation sign, *moolatrikona*, own sign, signs ruled by the lords of *kendras* from one's *Arudha* should be considered for the *vargas* by a wise man. In the *Saptavarga* signs belonging to one's *Adhimitra* should also be considered (as being capable of causing good yogas).

अस्तंगता ग्रहजिता नीचगा दुर्बलास्तथा॥७१॥

दुःस्थानसंस्थिताः सुप्ताः समला मरणोपगाः। स्वाधिशत्रुगृहगता उत्पन्नयोगनाशकाः॥७२॥

Planet which are combust, defeated by other planets, debilitated, weak, placed in malefic houses, in a state of sleep, associated with malefics, at the stage of death and in the house of one's *Adhishatru* – these destroy the yogas.

ककुप्ति १० हुतभुग्रामैः ३३ कुंजरांकाश्चिभिस्तथा २९८।

पंचतर्केन्दुभिः १६५ पंचपंचचंद्रैः १५५ (९५?) क्रमेण च॥७३॥

पर्वताक्षगुणैः ३५७ शून्यनखैः २०० सूर्यादिखेचराः।

लवैः परमतुंगस्था भवन्ति पूर्णकारकाः॥७४॥

Planets beginning with Sun (that is Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn) attain full exaltation at degrees 10 (*Ar 10*), 33 (*Ta 3*), 298 (*Cp 28*), 165 (*Vi 15*), 155 (*Vi 5*)<sup>1</sup>, 357 (*Pi 27*), 200 (*Li 20*). They become full *karakas* when in deep exaltation.

मेषो वृषश्च मकरः कन्या कर्कोऽतिमस्तुला। सूर्यादिखेचरानां च तुंगराशय ईरिताः॥७५॥

Aries, Taurus, Capricorn, Virgo, Cancer, the last sign (that is Pisces) and Libra are said to be the signs of exaltation of planets beginning with Sun (that is Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn).

सिंहो वृषश्च मेषश्च कन्या चापतुलाघटाः। भानि मूलत्रिकोणानि सूर्यादीनां भवन्ति हि॥७६॥

Leo, Taurus, Aries, Virgo, Saggitarius, Libra, Aquarius are said to be the *moolatrikona* signs of the planets beginning with Sun (that is Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn).

उच्चभात्सप्तमे नीचा भागैः पूर्वोदितैस्तथा। स्वस्वमूलत्रिकोणाच्च दुःकोणाः सप्तमे तथा॥७७॥

Planets attain debilitation at the signs seventh to the previously mentioned signs of exaltation. At signs seventh to the *mulatrikona* they are in a *duhkona* that is an inauspicious trine.

जीवेद्वारा बुधार्को च जीवेन्दुर्काः सितारूणौ। भौमार्कचंद्रा मंदज्ञौ ज्ञसितौ सुहृदा रवेः॥७८॥

शुक्रार्कजौ बुधश्चन्द्रो ज्ञसितौ शशिभास्करो। कुजेद्वर्काः क्रमादर्काच्छत्रवो भूपतिं विना॥७९॥

ये शेषास्ते समा ज्ञेया इति नैसर्गिकोदिताः।

Jupiter, Moon and Mars are friends of Sun. Mercury and Sun are friends of Moon. Jupiter, Moon and Sun are friends of Mars. Venus and Sun are friends of Mercury. Mars, Sun and Moon are friends of Jupiter. Saturn and Mercury are friends of Venus. Mercury and Venus are friends of Saturn. Venus and Saturn are enemies of Sun. Mercury is an enemy of Mars. Moon is an enemy of Mercury. Mercury and Venus are enemies of Jupiter. Moon and Sun are enemies of Venus. Mars, Moon and Sun are enemies of Saturn. Moon is excluded from this list. The planets left should be known to be neutral. This is the description of natural relationships between planets.

द्विद्वादशे त्रिलाभे च चतुर्थदशमे स्थिताः॥८०॥

<sup>1</sup> There seems to be an error in the shloka. Jupiter's exaltation *spashta* should be 95 (Cn 5) instead of 155 (Vi 5).



तात्कालिकाः स्युः सुहृदः शत्रवस्त्वन्यभोपगाः।

Planets placed in the second, twelfth, third, eleventh, fourth and tenth are temporary friends. Planets placed in the other houses are temporary enemies.

मित्रमित्रेऽधिमित्रं स्यान्मित्रं मित्रसमे भवेत्॥८१॥

मित्रशत्रावपि समः शत्रु समरिपौ तथा। शत्रुशत्रावधिद्विषः संपूर्णफलनाशकः॥८२॥

A friend and a friend become *Adhimitras* (bosom friends). A friend and a neutral become friends. A friend and an enemy become neutral. A neutral and an enemy become enemies. An enemy and an enemy become *Adhishatru* (extremely inimical) and completely destroy the results (of each other).

लग्नं होरा च द्रेष्काणो नवांशो द्वादशांशकः। त्रिंशांशश्चेति षड्वर्गाः सप्तोक्ताः सनगांशकाः॥८३॥

दिग्भूषष्टिभागाढ्या दिग्वर्गा ब्रह्मणोदिताः। तथा षोडशवर्गाश्च पुरैव प्रतिपादिताः॥८४॥

*Lagna, Hora, Dreshkana, Navamsha, Dwadashamsha, Trimshamsha* – these are called the *Shadvargas*. Including *Saptamsha* they are called *Saptavargas*. Including *Dashamsha, Shodashamsha, Shashtiamsha* they become *Dashvargas*. This has been said by *Brahma*. The *Shodashvargas* have already been mentioned before.

लग्नतुर्यास्तविपताः केंद्रसंज्ञा विशेषतः। लग्नपंचमभाग्यानां कोणसंज्ञाभिधीयते॥८५॥

षष्टाष्टव्ययभावानां दुःसंज्ञाः त्रिकसंज्ञकाः।

Additionally the ascendant, fourth house, seventh house and tenth house are called *Kendras*. The ascendant, fifth and ninth houses are called *Konas*. The sixth, eighth and twelfth houses are called *Duhsthanas* and also *Trikas*.

तनुर्धनं च सहजो बंधुपुत्रारयस्तथा॥८६॥

युवतीरंध्रधर्माख्याः कर्मलाभव्ययाः क्रमात्। लग्नादयः सदा तेषु चिंतनीया विचक्षणैः॥८७॥

Houses beginning from the ascendant are called *Tanu, Dhana, Sahaja, Bandhu, Putra, Ari, Yuvati, Randhra, Dharma, Karma, Labha* and *Vyaya* respectively. (Results) should always be studied from them by the learned men.

शरीरवर्णचिह्नानि ज्ञातिः शीलं गुणादिकं। तनौ विचार्यमखिलं देहस्य च शुभाशुभं॥८८॥

The physical body, bodily complexion, bodily marks, kinsmen, *character, virtues* (and vices) etc and happiness and sorrow of the *body* should be adjudged from the first house.

धनं यशश्च प्रीतिश्च वाणी सौहार्दकं धने।



Wealth, *fame*, joy, speech and *friendship* should be adjudged from the second house.

भ्रातृभृत्यादिकं सर्वं बलमुत्साहसाहसौ ॥ ८९ ॥

एतदुश्विक्यभवने धैर्यं तेजो हठादिकं।

*Siblings, servants, physical* strength, *zeal*, courage, *patience*, *spiritual valour*, *obstinacy* etc should be adjudged from the third house.

चतुर्थे तु सुखं दुःखं निधिः क्षेत्रं गृहं तथा ॥ ९० ॥

मातृसौख्यं पितुर्वित्तं जलं वाहनमुद्यमं।

Happiness and sorrow, *treasure*, lands, houses, happiness from the mother, *wealth of the father*, *water*, vehicles and undertakings should be adjudged from the fourth house.

पंचमे ज्ञानमंत्रौ च बुद्धिर्नीतिः सुतं धृतिः ॥ ९१ ॥

Knowledge, *mantras*, intellect, *policies*, son and steadfastness should be adjudged from the fifth house.

षष्ठे रिपुव्रणो मांघं चतुष्पाद्वंधनं भयं। मातुलं च पितुर्भाग्यं पुत्रवित्तं विचिंतयेत् ॥ ९२ ॥

Enemies, sores, *laziness*, *four-footed* (animals), *captivity*, fear, maternal-uncle, *luck of the father* and *wealth of the son* should be adjudged from the sixth house.

सप्तमे दारकलहौ वाणिज्यं सुतविक्रमं। श्रमसिद्धिर्विवादश्च गतज्ञानाति चिंतनं ॥ ९३ ॥

Wife, *quarrels*, business, courage of the son, *success of efforts*, *disputes* and *knowledge of the state of the person who has gone away or is in travel* should be derived from the seventh house.

मृतवित्तं जीवनं च दुर्गस्थानविचिंतनं। नष्टाप्तिर्मानसीचिंता स्त्रीवित्तं ऋणमष्टमे ॥ ९४ ॥

*Legacy*, longevity, *fortresses*, *regaining of lost items*, mental worries, wealth of the wife and *debt* should be adjudged from the eighth house.

भाग्ये भाग्यं रतिः पौत्रं धर्माधर्मौ यथादिके।

Luck, amorous pleasures, grandchildren, *dharma* and *adharma* should be adjudged from ninth house.

राज्यं वृद्धिः पितुर्वित्तं कर्म पुण्योदयं तथा ॥ ९५ ॥

मुद्रामानगुणग्रामाः पितरं दशमे गृहे।

Kingdom, growth, wealth of the father, *karma*, *fructification* of *merits*, *mudra* (seal of authority), *honour*, *virtues*, *villages* and *parents* should be adjudged from the tenth house.

लाभे लब्धिसुतोद्वाहौ मित्रार्थं प्रविचिंतयेत् ॥ ९६ ॥

Profits, son's wife, wealth and friends should be adjudged from the eleventh house.

व्यये दीर्घामयं दुःखं निरोधं लांछनं व्ययं। संक्षेपेणैतदुदित मे तद्बुद्धानुसारतः ॥ ९७ ॥

*Long-standing illness, sorrow, confinement, ignominy* and expenditure should be adjudged from the twelfth house. I have spoken this in brief according to your intellect.

किंचिद्विशेषं वक्ष्यामि यथा ब्रह्ममुखाच्छ्रुतं। नवमेऽपि पितुर्ज्ञानं सूर्याच्च नवमेऽथवा ॥ ९८ ॥

यत्किंचिद्दशमे लाभे तत्सूर्याद्दशमे शिवे(?)। तूर्ये तनौ धनो(धने) लाभे भाग्ये यच्चिंतनं तु तत् ॥ ९९ ॥

चंद्रात्तूर्ये तनौ लाभे भाग्ये तच्चिंतयेत् ध्रुवं। लग्ना(द्)दुश्चिक्वभवने यत्कुजाद्विक्रमेऽखिलं ॥ १०० ॥

विचारं षष्ठभावस्य बुधात्षष्ठे विलोकयेत्। पंचमस्य गुरोः पुत्रे जायायाः सप्तमे भृगोः ॥ १०१ ॥

अष्टमस्य व्ययस्यापि मंदांन्मृत्यौ व्यये तथा।

Now I shall mention something special as I have heard from the mouth of *Brahma*. Father can also be adjudged from the ninth house as well as from the house ninth to the Sun. Whatever is adjudged from tenth and eleventh houses that should also be adjudged from the houses tenth and eleventh to the Sun. Whatever is judged from the fourth, first, second, eleventh and ninth houses that should certainly be judged from fourth, first, (second?) eleventh and ninth from the Moon. Whatever is adjudged from the house third to the ascendant, all that should also be judged from the house third to Mars. Results of the sixth house should also be considered from the house sixth to Mercury. Results of fifth house should also be considered from the house fifth to Jupiter. Results of the seventh house should also be considered from the house seventh to Venus. Results of the eighth and twelfth houses should also be considered from the houses eighth and twelfth to Saturn.

अथान्यदपि वक्ष्यामि शृणुष्व सुमतिसुत ॥ १०२ ॥

यद्भावाद्यत्फलं चिंत्यं तदीशा(त)स्तत्फलं विदुः।

Now I shall speak something else as well. Listen, O son of *Sumati*! Whatever result is to be studied from a house, it should also be studied from the lord of that house.

यावद्दीशाश्रयं यस्य तावदग्रे ततोऽपि च ॥ १०३ ॥

ज्ञेयं तस्य पदं तद्धि तत्र चिंत्यं शुभाशुभं।

However distant is the house containing the lord, count that much ahead from the lord. The house obtained should be known to be the *pada* of the original house. The good and evil results should be studied from it as well.

अथ षोडशवर्गेषु चिंतालक्षं(लक्ष्यं) वदाम्यहं॥१०४॥

लग्ने देहस्य विज्ञानं होरायां संपदादिकं। द्रेष्काणे भ्रातृजं सौख्यं तुर्यांशे भाग्यचिंतनं॥१०५॥

पुत्रपौत्रादिकानां वै चिंतनं सप्तमांशके। नवमांशे कलत्राणां दशमांशे महत्फलं॥१०६॥

द्वादशांशे तथा पित्रोश्चितनं षोडशांशके। सुखासुखस्य विज्ञानं वाहनानां तथैव च॥१०७॥

उपासनाया विज्ञानं साध्यं विंशतिभागके। विद्याया वेदबाहूंशे भांशे चैव बलं भवेत्॥१०८॥

त्रिंशांशकेऽरिष्टफलं खवेदांशे शुभाशुभम्। अक्षवेदांशके चैव षष्ठ्यांशेऽखिलमीक्षयेत्॥१०९॥

Now I shall speak about the things that are to be studied from the various *Shodashavargas*. The knowledge of the body is to be studied from the *Lagna* (D-1), wealth etc from the *Hora* (D-2), happiness from brothers from *Dreshkana* (D-3), luck from *Turyamsha* (D-4), sons and grandsons from *Saptamsha* (D-7), wives from *Navamsha* (D-9), power and position from *Dashamsha* (D-10), parents from *Dwadashamsha* (D-12), happiness and sorrow as well as vehicles from *Shodashamsha* (D-16), religious activities from *Vimshamsha* (D-20), academic achievements from *Vedabahuamsha* (D-24 also called Siddhamsha), physical strength from *Bhamsha* (D-27), evils from *Trimshamsha* (D-30), auspicious and inauspicious things from *Khavedamsha* (D-40) and everything from *Akshavedamsha* (D-45) & *Shashtyamsha* (D-60).

यत्रकुत्रापि संप्राप्तः क्रूरः षष्ठ्यांशकाधिपः। तत्र नाशो न संदेहो द्रुहिणस्य वचो यथा॥११०॥

यत्रकुत्रापि संप्राप्तः कलांशाधिपतिः शुभः। तत्र वृद्धिश्च पुष्टिश्च द्रुहिणस्य वचो यथा॥१११॥

Wherever (in whichever house) the planet in a malefic *Shashtiamsha* is placed, there shall be destruction. This cannot be doubted just like Brahma's words cannot be doubted. Wherever the planet in a benefic *Shodashamsha* is placed, there shall be growth and nourishment. This cannot be doubted just like Brahma's words cannot be doubted.

इति षोडशवर्गाणां भेदास्ते प्रतिपादिताः। उदयादिषु भावेषु खेटस्थभवनेषु वा॥११२॥

वर्गविश्वावलं वीक्ष्य तेषां तेषां शुभाशुभं। जन्मकालेऽथ प्रश्नादौ निःसंदिग्धमुदीरयेत्॥११३॥

Thus I have described to you the details of the *Shodashavargas*. After studying the *Varga Vishwabalas* of the houses like ascendant etc or of the houses in which the planets of interest are placed at the time of birth or at the time when the query has been posed, the good or evil results should be pronounced without hesitation.

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे राशिभेदनिरूपणो नाम

षष्ठोऽध्यायः ॥ ६ ॥

||Thus ends the sixth chapter titled “Description of the Signs” in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses.||

*To Be Continued.....*

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